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LITERATURE.

Helen of Troy. By A. Lang. (George Bell & Sons.)

MR. LANG is a poetical craftsman of such merit that it is almost superfluous to say of any work by him that it is marked by a delicate sense of metre, and by classical scholarship widened and fortified by comprehensive knowledge of other literature. The present writer must frankly avow himself disappointed with *Helen of Troy*; yet he does so with a full sense that there may well be in the poem what he has failed to find there—fire as well as grace, and originality as well as technical skill. And to have expected overmuch is apt, no doubt, to make one discontented even with so fair a gift as *Helen of Troy*.

The poem consists of six books, containing the history of the Trojan War, from the first arrival of Paris as a wandering guest at the Court of Lacedaemon to the return of the Greeks after the sack of Troy, the peaceful re-establishment of Helen as Menelaus' Queen, and their final translation to the Fortunate Islands—the realm of "Rhodamantus of the golden hair." The poem thus challenges reference not only to Homer and Virgil, but to Landor, Mr. Tennyson, and Mr. Morris. All these poets have been laid under contribution, as far as matter is concerned: the manner, I am constrained to say, is almost exclusively that of Mr. Morris.

How close the parallelism of style and expression is may be shown by one example, culled almost at random; in which, however, the slight difference of metre cannot obscure the intrinsic likeness. Thus sings Mr. Morris in "The Hill of Venus":—

"Then from his eyes his hands fell, and e'en so
The blissful knowledge on his soul did grow
That she was there, her speech as his speech,
stilled

By very love, with love of him fulfilled.

"O close, O close there, in the hill's grey shade,
She stood before him, with her wondrous eyes
Fixed full on his! all thought in him did fade
Into the bliss that knoweth not surprise,
Into the life that hath no memories,
No hope and fear; the life of all desire,
Whose fear is death, whose hope consuming fire."

And thus Mr. Lang, when, after her death-like trance, Helen meets Paris in the garden by Eurotas' stream, ere they flee together to Cranae and to Troy:—

"Then either looked on other with amaze
As each had seen a god; for no long while
They marvelled, but as in the first of days,
The first of men and maids did meet and smile,
And Aphrodite did their hearts beguile,
So hands met hands, lips lips, with no word said
Were they enchanted 'neath that leafy ale,
And silently were woo'd, betroth'd, and wed.

"Ah! slowly did their silence wake to words
That scarce had more of meaning than the song
Pour'd forth of the innumerable birds
That fill the palace-gardens all day long;
So innocent, so ignorant of wrong
Was she, so happy each in other's eyes,
Thus wrought the mighty goddess that is
strong,
Even to make nought the wisdom of the wise."

The resemblance is palpable, independently of the pleasant confession lately published by Mr. Lang in the *Contemporary Review*, of his abiding preference for the "Earthly Paradise" and "Jason" as opposed to "Sigurd."

But Homer and Mr. Morris—both rhapsodists—are rhapsodists "with a difference." One may feel nothing but admiration for the latter, and yet think that Homer's subjects lose by being treated in the Morrisian manner. It is, I own, with some surprise, as recognising more of

"The surge and thunder of the Odyssey"

in the prose version of Mr. Lang and his coadjutor than in any other that has ever been written, that I find so little of the Homeric directness, and so little of what Mr. Arnold taught us to call "the grand style," in Mr. Lang's verse. Here and there a touch of it may be found, as in Oenone's last words over the pyre of Corythus, and in the description of the arrival of the Grecian armament:—

"But oh, ye foolish people, deaf and blind,
What death is coming on you from the sea?
Then all men turned, and lo, upon the lee
Of Tenedos, beneath the driving rain,
The countless Argive ships were racing free,
The wind and oarsmen speeding them amain.

"Then, from the barrow and the burial,
Back like a bursting torrent all men fled
Back to the city and the sacred wall.
But Paris stood, and lifted not his head.
Alone he stood, and brooded o'er the dead,
As broods a lion, when a shaft hath flown
And through the strong heart of his mate hath
sped,
Then will he face the hunters all alone."

But scarcely anywhere else in the poem is the directness and rapidity of the Homeric narrative preserved. It may be replied that this is to force a comparison not challenged by the writer. But, in truth, no one can disconnect the name of Mr. Lang from Homeric scholarship; and Homeric, in the sense of abounding in Homeric ideas and phrases, *Helen of Troy* assuredly is. All the more is it to be regretted that the influence of a modern singer has been so potent with Mr. Lang in the matter of style that his book reads like the completion of a small epic, of which Mr. Morris' "Death of Paris" formed one book. That would be high praise; and yet, with his power and his materials, I cannot but think Mr. Lang might have aimed higher still. His models would have been, no doubt, of a more unreached excellence; but, from this very fact, his own performance would have attained what it lacks—a measure of sublimity and fire. The grace of wistful pathos, indeed, it exhibits in many passages. Witness the following, on the death of Paris (p. 138):—

"But Paris spake to Helen: 'Long ago,
Dear, we were glad, who never more shall be
Together, where the west winds fainter blow
Round that Elysian island of the sea,
Where Zeus from evil days shall set thee free.
Nay, kiss me once, it is a weary while,
Ten weary years since thou hast smiled on me,
But, Helen, say good-bye with thine old smile!'"

But, amid this delicate explanation of sadness, one sighs for something like, or even faintly recalling, the wail of Thetis in anticipation of Achilles' doom:—

"ὦ μοι ἐγὼ δειλὴ, ὦ μοι δυσαριστοτόκεια,
τὸν δ' οὐχ ὑποδέξομαι αἰθῆρα
οἴκαδε ροστήσαντα, δόμον Πηληϊὸν εἶσω"—

or the doom of Kebriones or that of Achilles, summed up in two words, when each lay out at length—*λελασμένος ἱπποσυνάων*.

Mr. Lang, in the article mentioned above, has set the example of recalling the effect of contemporary tentative productions upon the mind of undergraduate Oxford. He will, perhaps, permit me to say that the perusal of *Helen of Troy* has quickened in me a regret I have always felt that "The Shade of Helen," added to the "Ballads and Lyrics of Old France," should remain a fragment only. The dreamy myth, in which the real Helen sojourned in Egypt, while Greek and Trojan fought at Troy for a shadow and a phantom of her, seems to me now, as it did then, one admirably suited to the tone of Mr. Lang's fancy. Nothing in *Helen of Troy* has quite the picturesqueness of "The Shade of Helen":—

"another life seems mine,
Where one great river runs unswollen of rain,
By pyramids of unremembered kings,
And homes of men obedient to the dead.
There dark and quiet faces come and go
Around me, then again the shriek of arms
And all the turmoil of the Ilian men."

However, it is idle to complain of any writer that he has given over, or as yet withheld from us, a design of which the early sketch pleased us well. We must "know to wait." *Helen of Troy* is more calculated to please those who wish to know Greek legends in a modern form than those who wish to be reminded of the originals.

The long "Note" on the character and history of Helen as conceived by the Greek mind at different periods, which closes the volume, is extremely lucid and pleasant reading. I almost wonder that in relating (p. 190) the tale from Pausanias—how Achilles' spirit dwells in the Island of Leuke in the Euxine—Mr. Lang has not reminded us that it forms the subject of a most graceful little poem in *The Lost Tales of Miletus*, one of the few of the first Lord Lytton's many verse-writings that reaches to be poetry. The superiority of Homer to Virgil in point of chivalrous feeling is well pointed out (p. 180). Truth to say, it is hard to forgive Virgil wholly for his admiration for his own hero. To excuse Aeneas is possible; to idealise him should have been impossible when once Dido's death-pyre had shone over the Carthaginian sea.

E. D. A. MORSHEAD.

The Burman: his Life and Notions. By Shway Yoe. In 2 vols. (Macmillan.)

THE most populous portion of Burma has been British territory for about thirty years. During that time many books relating to the country, both British and independent, have been published; while official reports and an excellent gazetteer have supplied information on all points which directly concern Government administration. These publications have treated of the geography, the history,

the religion, and the ethnology of the Burmese people; and the wars with the British Government of India have been fully narrated. The late Capt. Forbes, in an interesting volume, gave a few chapters on the social life and amusements of the people in the British province; but much remained to be done for the information of foreigners in those particulars. The author of the work now to be noticed, who, though bearing a Burmese pseudonym, is evidently an Englishman, has, under a simple title, included the whole "life and notions" of a Burman, from his cradle to his coffin. The work is the result of observation, during several years, at Mandalay and other parts of independent Burma, as well as in the British province. Burmans have no concealments, but admit to their confidence without reserve those whom they feel to be friendly; and Shway Yoe's task may be accepted as affording the most complete interior view of an interesting and ingenuous race that has yet been published.

Passing over the first few years of the young Burman as described by the author, his "school-days" are depicted in a chapter which opens up scenes new to a European reader. The schools of Burma are almost entirely monastic. The interior aspect of, and general silence in, the monasteries, with the grave ascetic demeanour of the Buddhist monks, encourages

"the foreigner in the belief that the monastery and the discipline must crush all life and light-heartedness out of the young scholars. Nothing, however, can be farther from the actual fact. No Etonian, no old Rugbeian, can look back with greater delight on triumphs on the river or in the football-field than the grown-up Burman does on his early days at the Pohngyee Kyoung."

The "casual foreign observer," continues the author, "declares that monastery schools are hopelessly badly conducted, and without the semblance of discipline." But not to mention the teaching of the moral law, "which need fear comparison with none on earth," they do give a fair amount of elementary instruction to nearly all the male population. The great majority of the scholars, after a few years as lay students, and a brief period as "novices" or "probationers," leave the monasteries for ever. The few who feel the power of the vocation make profession, receive a monastic name—a solemnity termed by the author "Buddhist baptism"—and in due time are ordained. The life and discipline in the monastery are graphically described; and a chapter is given to the two parties in the Buddhist "church" of Burma, who may be roughly classed as "High" and "Puritan." After relating the legends concerning the most famous pagodas, which are all within British territory, and contending that Burmese Buddhists, in spite of appearances and assertions of foreigners, are not idolaters, the author goes on to notice the regular worship days observed, the period of Lent, and the "spirit" or "fairy" worship so common among the lower classes—being, in fact, the survival of pre-Buddhistic observances—and then proceeds to describe the industries and handicrafts which exist among the Burmese. The leading occupation is cultivation of the one great cereal—rice. So much

is this work revered that it is performed by the King in an annual State ceremony. Like his great elder brother "the Son of Heaven," the monarch of Burma once a year, attended by his whole Court, ploughs a furrow. The author describes this interesting ceremony not without a glance at the ridiculous figure cut by the attending Ministers in their efforts to show their proficiency before their master. The many feasts and festivals of the Burmese—their drama, music, dancing, boat-racing, and other public amusements—are set forth in separate chapters. Of play-acting, the author remarks "there is no nation on the face of the earth so fond of theatrical representations as the Burmese," and a lively account is given of these popular entertainments, which are always held in the open air. The new year's feast, universally observed in all parts of the country by pouring water over friends and acquaintances (originating probably from the idea of purification at the beginning of the year) is described in the different methods as practised—water offered reverently to Buddhist monks; poured devoutly over holy images; respectfully over high dignitaries; and for fun and frolic mutually between young people. These chapters afford a charming picture of the gaiety and good humour so characteristic of the Burmese people. It may be remarked that though the people of the delta of the Irawadi belong for the most part to a separate branch of the stock from which the inhabitants of the upper country also sprang, yet in character and disposition the two peoples are now essentially homogeneous. Last of all, as is fitting, two chapters are devoted to funeral rites. The funeral of a Buddhist monk is a scene of rejoicing, because he is supposed, as a reward for his holy life on earth, to be at once translated to the celestial mansions, there to dwell for long ages, as with a spiritualised body, in a state of refined enjoyment. The funeral of a layman is, as elsewhere, a ceremony of mourning. The relatives of the deceased show their regard to his memory by spending large sums in feeding their neighbours, in alms and offerings, and in expensive display generally. The ceremonies in both cases are faithfully described by the author.

Throughout his work Shway Yoe shows a generous admiration of the Burmese people, and a vivid appreciation of their many good qualities. But, in the chapters which treat of the Burmese Court, there appears a regrettable bias against the higher classes at the capital of independent Burma. The insolent treatment of the earlier envoys from British India is justly denounced, but, as connected with existing circumstances, is as apposite as it would be to bring up at the present time the murder of Capt. Cook against the Hawaiians, or the tortures inflicted at Amboyna against the Dutch. In vol. ii., p. 158, it is stated:

"All [envoys], down to Sir Douglas Forsyth in 1874, have had to go in shoeless, and crouch humbly, in adoring attitudes, the unaccustomed nature of which did not tend to render the position less ridiculous. In other ways they were treated with every indignity."

The making a grievance about "going in [to the palace] shoeless" is quite unworthy of one who knows the customs and feelings of Bur-

mese in all ranks of life. The rest of the statement is erroneous. During the time of Col. Burney, who was Resident more than half-a-century ago, and since his day, no British envoy has been required to "crouch humbly in adoring attitudes." He has been expected to sit on a carpet or mat when in the King's presence, sitting being the position of respect, as standing is in Europe. But he might, and always did as far as I know, sit without "crouching;" and there never was any requirement as to an "adoring attitude." The position was inconvenient, but nothing more. The statement that "the members of the embassy of 1856 were nearly bullied into taking off their hats to the pyathat" (spire of the palace) is an exaggeration of a petty incident the mention of which by the author evinces a disposition to accumulate instances to support a view without due regard to accuracy.

Excepting these sentences, and a few more of minor importance in which similar prejudices crop out, *The Burman: his Life and Notions*, may be accepted as the best book on the character and manners of the Burmese since the *Description of the Burmese Empire*, by Father San Germano, which appeared in an English translation half-a-century ago.

ARTHUR P. PHAYRE.

The Training of Teachers, and other Educational Papers. By S. S. Laurie. (Kegan Paul, Trench & Co.)

MANY of those who see the title of this book and the name of its author will form expectations which, we fear, are doomed to disappointment. Mr. Laurie has now been for several years the Professor of Education in Edinburgh, and was honourably known, long before, in connexion with some of the best movements for promoting education in Scotland. A volume from him, containing even a single course of systematic lectures, developing his well-known views on methods of teaching, or on the history or philosophy of education, would have been cordially welcomed by a large and increasing class of readers. The present work, however, does not correspond to such a description. It contains, it is true, the inaugural address delivered on the foundation of the professorship; but, otherwise, it is made up of miscellaneous papers, and reprints of review articles which have been written at different times, and are of very unequal value. Besides the inaugural address, a discussion on the claims of Latin as a subject of instruction, and a careful monograph on Montaigne, all of which have permanent interest, the book consists of articles on the Education Code, on the management of the Dick bequest, on a debate in the House of Lords referring to the Fourth Schedule of Additional Subjects, and on other phases of educational politics, which are of ephemeral importance, and have already lost much of their significance. The title of the book, therefore—*The Training of Teachers*—is a misnomer, and gives no indication of its real character and contents. The essays have undoubted weight, and are especially calculated to interest Scottish readers. But for the ripe fruit of the somewhat bold experiment tried by Dr. Bell's trustees, when

they established in the Universities of Edinburgh and St. Andrews permanent chairs of didactics or pedagogy, the public must, it seems, be content to wait some time longer.

In the introductory address, Prof. Laurie vindicates elaborately the claims of his own special subject to form part of a university course, and incidentally expresses his conviction that the system of preparing teachers in special professional training colleges is narrowing and inadequate. Throughout the volume there runs the contention that Government ought to recognise the academically trained man, who, in addition to a university degree, has also attended the professorial lectures on education, as a more valuable instrument than the mere student in a training college, who, after pupil-teachership, qualifies himself to obtain a schoolmaster's certificate. It may be admitted that there is much truth in this view. All true professional training presupposes a liberal education; and so much of that education as is not professional is best obtained in a free intellectual atmosphere, and among companions who do not all intend to follow the same calling. Scotland especially needs, even among her elementary schoolmasters, a considerable number of men competent to prepare scholars for the universities, and able to maintain, as of yore, the connexion between the lower and the higher studies. But, in comparing the two methods of providing technical training for the future schoolmaster, it must not be forgotten that the Normal college proper has a practising school, and systematic arrangements for actual drill in the art of teaching under supervision. For the rank and file of elementary teachers, this is precisely the most effective part of their preparatory course; and it is this which, in the nature of things, the arrangements of a university do not supply, however wisely the scheme of lectures on the theory and history of education may be devised. This book, in fact, throws little light on that part of the "training of the teacher" which does not consist in acquiring knowledge, nor in learning what has been done and thought by others about education, but which brings the aspirant into actual contact with the minds of scholars and with the difficulties of school organisation and management, and shows him, by example, how those difficulties are to be overcome. Prof. Laurie's view on this point is summed up in the sentence:—

"The instruction of the Normal school in methods is good in its place and way, but all empirical methodology, while failing to elevate the teacher, binds him down and makes him a pedant. Philosophical methodology, on the other hand, especially if enriched with the history of education, gives him the freedom and liberty of the spirit."

If this be so, and the sort of "clinical" lectures, model lessons, and practical instruction in method which training colleges give, form, after all, only a barren empiricism, it is all the more necessary that the philosophic methodology which is to supersede it should be forthwith supplied in order that it may be universally adopted. It can hardly be said, however, that any attempt to supply it is made in this volume.

But enough of that easiest yet most irritating of all forms of criticism which points out what has not been said, or what might have been said, by an author who has formed a different conception of his own work from that which the critic would have formed for him, and who probably had good reasons for not wishing his book to be other than it is. It is more to the purpose to say that the book has positive merits, and contains much material of great value to the student of the history and theory of teaching. The author contends with freshness and force for the inclusion of systematic professional study in the university course, and as a necessary part of the equipment of those who intend to devote their lives to teaching. A paper on the "Philosophy of Education in its Relation to the School and the Teacher" gives a thoughtful and careful *résumé* of the work done by Ratich, by Sturm, and by Comenius towards the evolution of such a philosophy, besides a discussion of the value of Locke's and Mr. Herbert Spencer's more recent contributions to the same result. Prof. Laurie's remarks on the inadequacy of the conception formed by the latter writer of what is needed for the *discipline* of the intellect, as distinguished from the mere order and material of instruction, will commend themselves to the judgment even of those who are conscious of the greatest obligations to Mr. Spencer's wise and suggestive book.

The chapter on Montaigne contains the fullest and most interesting account of that writer and his works which has yet appeared in English, and may be fitly read in connexion with Mr. Oscar Browning's shorter but very valuable study of Montaigne in his well-known volume on *Educational Theories*. Both of them show clearly how much Locke owed to this writer, and trace in him the germs of many of the most fruitful of modern methods and theories. "Montaigne's public school," says Prof. Laurie,

"if he had to construct one in these days, would certainly be somewhat after the fashion of a German Real school; and, so far, he is rightly named a realist. But the leading purpose of all his instruction would essentially be ethical and humanistic. The only respect in which his curriculum would be realistic in the utilitarian meaning would be in the subordinate place assigned to Latin and Greek. So far is he from being a realist in the modern sense that he may be rather set down as an enemy of mere knowledge or information. 'The cares and expense our parents are at in our education point at nothing save to fill our heads with knowledge,' he says, 'but not a word of judgment or virtue. We toil and labour to stuff the memory, and in the meantime leave the conscience and the understanding unfurnished, void.'"

To the polemical part of the book, that which deals with recent legislation, and with discussions respecting the influence of codes and departmental regulations upon the primary education of Scotland, it would be very easy, if space allowed, to take many exceptions, notwithstanding one's very hearty recognition of the general good sense and practical usefulness of Prof. Laurie's suggestions. It is, for example, not a little surprising to find a man of his experience boldly advising that, in administering the parliamentary grant to schools, "individual examination must cease, and the inspectors must go right for the

intelligence and life of each class"—forgetting, apparently, that both forms of test are necessary; that individual examination is, after all, the best safeguard yet devised both against slovenly teaching and slovenly inspection; and that it is quite possible, by wise arrangements, to secure all that is valuable in the inspection of the method and the spirit of a school without parting with this safeguard. It is also remarkable that, while holding "that the leading subject of all discipline and of all culture is our own tongue, the centre round which all true education of the intelligence turns," he yet appears to think that, even in the case of boys who leave school at fourteen, such discipline and culture are only to be had through the medium of Latin; and pours scorn upon "detailed analysis of sentences and the dreary pedantry of school grammars of our native tongue." A fuller knowledge of the best primary schools would, we believe, bring Prof. Laurie to two very different conclusions on this vital point—(1) That, in a school course which is to end at fourteen, the elementary knowledge of Latin cannot be carried far enough to serve any really disciplinary or humanising purpose, but is apt to end in a very sterile form of mere mnemonic; and (2) that exercises in the grammar and composition of the vernacular tongue, if wisely given and connected *au fond* with enquiries into the meaning and formation of words, may furnish in an elementary school a very good intellectual equivalent for the French or Latin of a higher course. These are examples of the yet unsolved problems connected with national education on which even the most enlightened theorists are not yet agreed, and on which further discussion is still needed. But every additional volume added to the schoolmaster's library, impressed, as this book is, with the philosophic spirit, and characterised by fairness, by careful research, and extensive knowledge of the subject, will help much to remove practical difficulties and to make the road to future improvement easier to see and safer to walk in.

J. G. FITCH.

A Register of the Scholars admitted into Merchant Taylors' School. Vol. I. 1562-1699. By C. J. Robinson. (Lewes: Farncombe.)

THIS *Register of Merchant Taylors' School* deserves to meet with a cordial welcome. The scientific study of family history has created a demand for registers of all kinds in an accessible and handy shape, and to these Mr. Robinson's handsome volumes will form a notable addition. Though the admissions to the colleges of the two great universities, which it may be hoped will now soon see the light, would possess a peculiar value, yet it is probable that the registers of the historic Companies would prove of more general interest, and would afford a fund of original and authentic information on the rise of our later aristocracy. The singular mixture of classes which of old characterised these companies is well illustrated by the admission entries "interned" in Mr. Arber's vast volumes. Even in that comparatively aristocratic age the race for wealth was a mighty leveller, and

squire and peasant jostled one another in their eagerness to secure for their sons an opening, through the livery, to fortune. It would be a worthy undertaking, and congenial, one would think, to the conscript fathers of the City, if some of the surplus wealth of these ancient corporations were expended in printing their unique memorials, or at least in judiciously affording such facilities and "encouragement" for the task as the Company of Merchant Taylors have here provided. The record before us, it is true, cannot compete with such registers, and is rather in need of illustration from the admission books of the Company than capable of supplementing their entries. The labour which this illustration must have cost the editor will be realised, we fear, by few. Yet it is hardly fair to appraise from a purely genealogical standpoint a work primarily intended for old members of the school, and not for genealogical students. From this point of view no exception must be taken to the long strings of obscure names, of which less than a quarter are annotated, and with which Mr. Robinson has been obliged to content himself, till we come to the most interesting portion by far of the present volume—the register kept by Mr. Dugard during the seventeen years of his mastership.

Of this remarkable man Mr. Robinson tells us but little. A grammarian of some eminence, and a typical pedant of his age, he was a zealous and, in practice, a most successful teacher, while the strength of his convictions was quaintly tempered by an amiable weakness for displaying on every conceivable occasion his pseudo-classical erudition. We find him at Colchester, in 1641, inscribing in his school-book, in Latin elegiacs, a long "epicedion" on his wife's death; but the "viduus maestissimus" (as he described himself) must have been consoled ere long with another mate, for we find, from an entry in Mr. Robinson's pages, that, when deprived of his mastership and thrown into Newgate—"ab Archididascalatū officio summotus et in carcerem Novae-Portae conjectus," as the worthy man expresses it—he has nothing left "unde victum quaeram Uxori et sex liberis." We learn from the *Liber Scholae Colcestriensis*, unfortunately still in MS., that he rapidly raised the roll of that school from ten to seventy; and, when we are introduced to him by Mr. Robinson in 1644, we find Merchant Taylors' kept always full by his reputation. It is, however, for his admirable registers that he deserves to be had in remembrance. In his "small, square, precise, and exquisite" handwriting (to quote the words of his worthy successor at Colchester), he entered, at every admission,

"non solum nomina sed et insuper parentum titulos et vitae conditionem, comitatum et locum quo nati sunt, aetatem qua vixerunt, tempus quo admissi sunt" (L. S. C.).

"This document," as Mr. Robinson truly observes, "is simply invaluable to the genealogist," from its faithful record of the parents' status—a fact not to be determined from parish registers, save in such exceptional cases as the Gray's Inn marriages, lately published in Mr. Foster's *Collectanea*. It is to be hoped that the remaining portions of the Sion College MS., together with Mr. Dugard's

entries at Stamford and Colchester, may eventually appear in print.

Dugard appears to have been followed to Merchant Taylors' by several of his former pupils. Among them was the son of John Wigmore, *tabellarius Colcestriensis*—"post-master of Colchester," as Mr. Robinson translates it. This Wigmore was the London carrier, and employed a large stud of pack-horses, which the besieged Royalists, a few years later, impounded as re-mounts for their cavalry (*King's Pamphlets*). The Dugardian vocabulary is also responsible for a *tripudiarus*, here rendered "dancing-master"—Milton would have made it "kick-shoe"—perhaps the last personage we should have expected to meet with just after the "die parricidio Regis Caroli infami," to quote the words of the indignant pedagogue.

The editor informs us that his annotations are "merely suggestive," and we must therefore not judge them too critically. Yet in dealing with the ancestors of well-known families—as, for instance, Gore and Sandys—we might reasonably have expected some care. Gerard Gore, alderman and merchant-taylor, was a well-known man, and is certainly believed to have had a third son, Gerard. But when Mr. Robinson identifies this son with a Gerard Gore born in 1594 (p. 50), and then makes him the father of Christopher Gore born in 1593 (p. 53), our ideas of chronology refuse to acquiesce. Moreover, we think that Christopher Gore is a better authority than the editor as to his own father-in-law. Again, "Gerrard Sandys, s. of Thomas, gent." was admitted in 1583, and Mr. Robinson asks, "Could the father have been the younger brother of Sir Edwin and Sir Miles Sandys? (*cf. ante*)." If so, he must have been married about the time that his elder brothers first went to school, for, on referring as requested, we find their admissions under the year 1571. Such annotations are indeed "suggestive," but not in the sense that Mr. Robinson intended. Thomas Sandys, the suggested father of the boy admitted in 1583, was himself not born, as a matter of fact, till December 3, 1568!

The principle of selection adopted by the editor was doubtless a matter of necessity, but in practice its application is always difficult, and apt to be somewhat haphazard. Why, for instance, with the Alingtons of Swinhope, should Marmaduke be identified (p. 311), and not Hildebrand (p. 335)? A protest is also needed against that *cacoethes emendandi*—as Dugard himself might have phrased it—with which our ablest historians are at times smitten. A case occurs to me from that scholarly work, *The Court and Itinerary of Henry II.*, in which Mr. Eyton, finding an Essex charter signed in Essex by an Essex notable, Humfrey de Barenton, suggests that for Barenton we should read *Bohun*, merely, it would seem, because no Barenton was known to him. Mr. Robinson's suggestions are equally unfortunate in such cases as "Auborne (*query* Avebury), co. Wilts" (p. 245), where Auborne is clearly meant, and "Yeilding (*query* Ealing), co. Midd." (p. 235), where the locality is obviously Yelding (subsequently Yeading or Yedding), a hamlet in Hayes.

It is pleasant, however, to turn from such

criticisms, and to be able to praise the really admirable Index—of which the practical value is increased by the rejection of erratic orthography—and to add that the general get-up of the volume is of unusual excellence throughout.

J. H. ROUND.

FUNK'S EDITION OF THE FATHERS.

Opera Patrum Apostolicorum. Edidit Franciscus Funk. Vol. II. Clementis Rom. Epistolae de Virginitate; Ejusdemque Martyrium; Epistolae Pseudo-Ignatii; Ignatii Martyria tria, Vaticanum, a Simeone Metaphraste conscriptum, Latinum; Papiæ et Seniorum apud Irenaeum Fragmenta; Polycarpi Vita. (Tübingen: Laupp.)

THE first instalment of this work has been already noticed in the ACADEMY of July 26, 1879. The second volume, now before us, is likewise based on extensive studies, full examination of the principal Greek and Latin MSS., and a sound criticism. Let me first refer to the documents concerning St. Ignatius, Bishop of Antioch. Unlike other Catholic and Protestant scholars, who have supposed the author of the interpolated epistles of St. Ignatius to have been an Arian, Prof. Funk proves that he was a member of the sect of Apollinaris. The new Greek text of these spurious letters brought out by Dr. Funk deserves all praise; three valuable codices were carefully collated in the Munich and Vatican libraries and at Constantinople, where Philotheus Bryennius, metropolitan of Nicomedia, was kind enough to examine once more, on behalf of our editor, the important codex of St. Clement's epistles which he edited in 1875. This is the only one that contains the complete text of the pseudo-Ignatian epistles. Of the latter, a Latin translation was made as early as the ninth century; it must needs be ascribed to this period, for it was already known to Ado of Vienna. Faber Stapulensis published in 1498 the *editio princeps*, afterwards adopted and corrected by Usher. A far better text has been established by Prof. Funk, who consulted, and largely used, an Oxford codex (C. 229, Baliol). In order to indicate what belongs to the genuine letters of Ignatius, and what is to be attributed to the interpolator, he has adopted italics for the Greek text, thus enabling the reader to form his own opinion. As to St. Clement's epistles on Virginity, Prof. Funk holds them to be spurious, and to have originated after the third century. I will not enter on a discussion with him, but only remark that many Catholic authors of great weight, as Prof. Beelen, of Louvain, defend the contrary opinion. But putting aside this intricate question, our editor must unquestionably be credited with the best text of St. Ignatius' "Martyrium." Hitherto, it has been mainly based on a Vatican Greek codex (866); whereas Prof. Funk, for the first time, employed the entire Oxford codex (Bodleian, 69). As the latter MS. affords by far the best recension, his new edition we have before us may justly be styled the most correct now existing. Last, but not least, let me urge on the reader's attention the "Vita Polycarpi," a document belonging to the beginning of the

fourth century, and as yet known only in a Latin translation procured by the Bollandists. Prof. Duchesne, of the Catholic university of Paris, published for the first time (1881) the Greek text, which was immediately inserted by Prof. Funk in his new edition of the venerable documents of the first ages of Christianity. Sound critical notes, a Latin translation of the Greek texts, and extensive Introduction (i.-lviii.) enhance the value of this work, which, together with the first volume of the genuine works of the apostolic fathers, may be safely and usefully consulted by all scholars of ecclesiastical history.

ALFONSUS BELLESHEIM.

NEW NOVELS.

All Sorts and Conditions of Men. By Walter Besant. In 3 vols. (Chatto & Windus.)

The Brandreths. By A. J. B. Beresford-Hope. In 3 vols. (Hurst & Blackett.)

Chums: a Tale of the Queen's Navy. In 3 vols. (Tinsley Bros.)

Fair Faces and True Hearts. By the Author of "Margaret Mortimer's Second Husband." In 3 vols. (White.)

The Flower of the Forest. By Charles Gibbon. (Chatto & Windus.)

José and Benjamin: a Tale of Jerusalem in the Time of the Herods. By Prof. F. Delitzsch. Translated by J. G. Smieton. (Hodder & Stoughton.)

A MELANCHOLY interest attaches to the first work upon our list from the fact that Mr. Walter Besant's name appears alone upon the title-page, unaccompanied by that of the fellow-worker with whom for so long he has been associated in artistic production. We have no knowledge of the precise nature and extent of Mr. Rice's co-operation with his friend in their joint labours; but, such as it was, the surviving partner in the literary firm valued it highly and generously, and acknowledges his sense of loss both by a dedication to Mr. Rice's memory and by a Preface in which he speaks of the unbroken accord of their ten years' association. Judging from internal evidence only, it would seem likely that Mr. Rice's share in the works which owned him as one of their two parents was, in the main, confined to suggestion and to the collection of materials; for both in conception of character and incident, and in the mere details of literary craftsmanship, it would require a critic of singularly keen vision to discern any appreciable difference between the present work and its numerous predecessors. It is, like them, eminently bright, readable, original, and charming—a book to be read with unalloyed pleasure, and to be closed with regret, the regret being, however, pleasantly tempered by that sense of satisfaction which is always given by work which is in every respect well done, which suggests no disparaging "ifs" and "buts," but which, from beginning to end, one would not have other than what it is. *All Sorts and Conditions of Men* may, like various other works from the same pen, be

described as a romance constructed from the materials of an ordinary novel. Mr. Besant, on his title-page, calls it "An Impossible Story" because some of his friends have so regarded it; but he declares that he has "never been able to understand why it is impossible," and this lack of understanding will be shared by all people who are not hopeless cynics. His charming heroine, Miss Angela Marsden Messenger, is an heiress with a fortune of more than a million of money, and the proprietor of a world-renowned brewery at the East End of London. Miss Messenger feels, with a keenness which is happily becoming less and less unusual, the responsibilities attaching to her wealth, and determines to go down and live among the people from whom it is so largely derived, with the hope of raising at least some of them to a higher level of thought and feeling. Assuming the rôle of a dress-maker, she establishes a co-operative dress-makers' association which would delight the heart of Mr. Ruskin; and the story tells of the people she met and the adventures she encountered in undertaking her novel experiment. As one of these people is a young gentleman who has taken to amateur cabinet-making for much the same reasons that have sent Miss Messenger to amateur dressmaking, the element which is indispensable to the modern novel is supplied; and the third volume ends after the manner of third volumes, but rather more impressively than is usual. Whether *All Sorts and Conditions of Men* be a possible or an impossible story, there cannot be any doubt that it is altogether refreshing and delightful.

The Brandreths is a sequel to its author's previous work, *Strictly Tied Up*; and it must be declared with all sadness that the second book is even duller than its predecessor, which seemed to realise a rounded ideal of dulness. A novel may have a score of sins, and yet have the virtue of readableness which covers them all; but *The Brandreths* is utterly unreadable, and for this sin no virtue can atone. Mr. Beresford-Hope might say, like Canning's needy knife-grinder, "Story, God bless you, I have none to tell, sir;" and the novel-reader, to whom a story is all but indispensable, is hardly likely to feel compensated for the lack of it by half-a-dozen shadowy and utterly uninteresting characters, by a number of dissertations upon social topics which suggest the very flattest articles in the *Saturday Review*, or even by various elaborate defences of orthodoxy in general and of the Athanasian Creed in particular. A political or semi-political novel is hardly likely to be a success, save in the hands of a master of epigram and satire like Lord Beaconsfield, or of a born raconteur like Mr. Anthony Trollope; and in the hands of Mr. Beresford-Hope it is a dreary failure. The account of the attempts made by the Duchess of Merioneth to achieve social distinction as the inventor of either a new religion or a new costume is mildly amusing; but it can only be recommended to people whose laugh is, as Mark Twain put it, "hung upon a hair trigger." Even in the matter of taste the book is far from faultless, proving again, what has often been proved before, that only the highest art can describe vulgarity without

falling into it. The elaborately drawn portrait of that sickening, but, happily, impossible, person Lady Gilderdale would ruin a much better book than *The Brandreths*.

To ordinary mortals who are depressed by the consciousness of a torpid liver, by the length of butchers' bills, by the discord of street music, or by any other of the unavoidable ills of life, there is something exasperating in the contemplation of unfailing high spirits. To such people a book like *Chums* may be recommended with many hesitations and reserves; but the young and thoughtless souls who have no liver that they can recognise, who eat their mutton but do not pay for it, and to whom Herr Joachim's violin and the Italian grinder's organ stand upon the same low level, may be expected to enjoy it with a great enjoyment. The teller of this "Tale of the Queen's Navy" is evidently at home with his subject; and those who appreciate a record of gun-room practical jokes, and of the peculiar kind of wit and humour affected by midshipmen of the type which Capt. Marryat loved to describe, will find in *Chums* a story to their taste.

The title *Fair Faces and True Hearts*, which is silly in itself and utterly wanting in appropriateness, is likely to deter readers from opening a book which, though not without faults, is, on the whole, rather more interesting than the average product of the circulating library. As the first incident in the story is a mysterious murder committed with the familiar dagger of foreign workmanship, the reader naturally classes the author among the disciples of Mrs. Henry Wood, and expects that something very stirring is in store for him. But no sooner is the inquest satisfactorily over than the stream of narrative begins to meander through chapters of comparatively unexciting love-making, which quite redeem the book from the charge of what in the slang of the day is called "undue sensationalism." Perhaps there are rather too many of these chapters. Lovers' talk is interesting to lovers; but, when the reading public is concerned, it is generally well to treat the conversations of enamoured couples like those formal documents which are taken as read. *Fair Faces and True Hearts* is a fairly good novel, but it would have been better in two volumes, and best in one.

In the prehistoric days of his literary career, Mr. Charles Gibbon must surely have been a contributor to the pages of some penny-dreadful, for only on such a supposition is it possible to account for the appearance of his name on the title-page of such a chamber of horrors as *The Flower of the Forest*. The publication of this book is probably due to commercial considerations; but even the author of the graceful story of *Robin Gray* can hardly afford to play such a scurvy trick upon his own literary reputation. The matter consists of three murders including a case of parricide, the same number of abductions, and a variety of similarly pleasing incidents. Of the manner nothing need be said save that the book is entirely destitute of literary value.

José and Benjamin belongs to the same class of works as Mr. Ingram's popular story, *The*

Prince of the House of David, but the fact that Dr. Delitzsch is a distinguished Oriental scholar will probably attract readers for whom ordinary books of this kind have few charms. The story is full of interest, and is very pleasantly told, the descriptions of the treatment of lepers in Palestine in the early years of the Christian era, and of the conflict between the old Jewish and the new Christian ideas, being specially vivid and realisable. The writer has done well in embodying some of his copious knowledge in a form calculated to interest readers who like to have the powder of instruction administered in the jam of entertainment.

JAMES ASHCROFT NOBLE.

SOME ELEMENTARY SCHOOL BOOKS.

Outlines of Latin Mood Construction, with Exercises. By G. E. C. Casey. (Bell.) The aim of this little book is modest. It strikes out no new idea, being, in fact, simply a digest of the system of teaching Latin mood-constructions employed by Prof. Kennedy in his well-known Grammars. But the digest is very well made; and the result is a clear and compact little book, which, short as it is, is quite thorough enough to lay a sound foundation for beginners, and suggestive enough to put them on right roads when they get beyond the "weak and beggarly elements" of syntax. But that we regard the brevity of the book as a distinct point in its favour, we might perhaps regret that its analysis of distinguishable (rather than distinct) usages have not been followed by a synthetic demonstration of the points of contact between them; showing, for instance, how the line of demarcation between "potential," "hypothetical," and "mild assertion," when viewed in certain lights, tends to fade, if not to vanish entirely; and how the "dubitative" may be for some purposes regarded with advantage as merely the "hortative" thrown into the form of a question. On one or two minor points we may, perhaps, say a word in the way of objection without seeming to recognise less fully than we do the general merits of the book. "The pure conjunctive" has never seemed to us a happily chosen phrase. "The conjunctive in simple sentences" is hardly a less compendious, and, in our judgment, certainly a less misleading, expression. And is it not artificial and, strictly speaking, untrue to call such a sentence as "Nihil in bello contemni oportet" an instance of indirect statement, and to say that the corresponding direct is "nihil in bello contemnitur"? There is here, surely, no quotation of a "statement"; we are not approving an assertion—that nothing is despised, but imagining a course of conduct—the despising of nothing, and pronouncing such an imagined course desirable. Finally, is it safe, after introducing a learner to the ordinary idiom, "si quid habet, det," to add, without further explanation, "or rarely si quid haberet, daret"? If it is meant, that the contingency, which, when conceived as now contemplated, takes the form "si habet, det," becomes, when described as contemplated on a former occasion, "si quid haberet, daret"—that we think is true, but it needs explanation. But that "si quid haberet, daret," referring to a present contingency, can ever be anything but a "sumptio ficti"—a contingency not prospectively contemplated, but viewed retrospectively and rejected—seems to us a most pernicious doctrine; and we should be sorry to believe that a scholar of Mr. Casey's evident discretion and knowledge of Latin idiom could really maintain it.

Latin Genders taught without Rhyme. By James Nettleship. (Simpkin, Marshall and Co.) The ordinary method of teaching Latin gender, by arranging the exceptions to each main rule so as to form little jingling stanzas which are easily learnt by rote, is open to criticism on two sides at least. We should not ourselves lay much stress on what may be called the theoretical objection to the practice—viz., that it appeals to the memory only, and not to the intelligence of the learner; for the strength of an average young boy's memory, as compared with the weakness of his reasoning power, is a natural fact which it is nowadays too much the fashion among educational theorists to ignore. But we have had practical experience of so many boys who have combined the power of rattling off these strings of rhymes at railroad pace with a total inability either to make use of their knowledge in elementary Latin composition, or even to answer a direct question as to the gender of this or that word in their lists taken by itself, that we are glad to welcome any sensible departure in a new direction. Mr. Nettleship's idea, which we may say at once seems to us a good one, is to substitute for the old rhymes lists in which each substantive is accompanied by an epithet showing its gender—*Cornelia gens, liquidus fons, Pons Sublicius*, and the like; nouns of common gender being indicated by adjectives of less than three terminations—e.g., *levis cortex*. Mr. Nettleship has chosen the particular adjectives which he employs by no means at random, but usually with distinct reference to well-known passages of the best authors. The arrangement of his little pamphlet is perhaps a trifle too complicated; and he has not applied his own method to all his instances, giving sometimes a substantive without any adjective, and merely stating the fact as to its gender. This we think decidedly a mistake. If his method is as good as we believe it, it deserves to be employed consistently. Why not teach "*gelidum Tibur*" and "*molle siler*" (instead of "*Tibur*" and "*siler*" simply), as well as "*Alpes Graiae*" and "*atra Styx*"? And we should have liked to see all the examples collected in one conspicuous paradigm, rather than dispersed in fragments through the book, and "sandwiched" in between statements of rules in large type and observations in small.

MR. T. A. STEWART'S *Advanced Greek Course* (Edinburgh: Oliver and Boyd) is an imitation, in almost every detail, of Mr. Sidgwick's well-known *Introduction to Greek Prose*—a fact to which the author has not thought it necessary to call attention. Now that Columbus has shown us how to balance the egg, he must expect to find his example imitated. In this case we decidedly prefer the original. Mr. Stewart's egg does not stand quite straight. It is particularly crooked when, to drop metaphor, he deals with optative clauses. To say that "a wish of the present is conveyed by the optative present, a wish of the future by the aorist optative," is at this time of day *un peu trop fort*. Mr. Stewart should read Prof. Goodwin's *Moods and Tenses*, or even the same author's *Elementary Greek Grammar*. That would save him from talking such nonsense.

MESSRS. HEATLEY AND KINGDON, the joint authors of a successful little translation book, *Gradatim*, which we noticed favourably in a former number of the ACADEMY, have followed up their work with another in the same direction, but somewhat more advanced. *Excerpta Facilia* (Rivingtons) is a collection of Latin passages for translation in lower forms, chosen with care to avoid those parts of authors most read in schools "so as not to interfere with future reading." These extracts are "cooked" by the omission of difficulties, wherever pos-

sible, and are thus rendered capable of assimilation by very youthful digestions. They are accompanied by notes and a vocabulary, which, as far as we have tested them, appear to be adequate. And we observe as a good point in the book that, while it is divided throughout into short sections, each possessing some degree of unity, a continuous thread of narrative runs through considerable groups of these sections, thus preserving some of the advantages which (in spite of countervailing disadvantages) certainly attend the early study of Latin in an "author," rather than in a delectus.

The Accidence of the Greek Verb taught through Inflections and Analysis. By S. J. Hulme. (Parker.) Mr. Hulme rides his hobby altogether too hard. To insist that "inflections should be learnt independently of the verbal stem, and first," and to make this a cardinal principle of grammatical teaching, is simply to increase, and not to remove, an ordinary beginner's difficulties. The more concrete, and the less abstract, elementary teaching can be made, the more chance it has (whatever some theorists may suppose) of being apprehended by a young intelligence. Mr. Hulme's doctrine is the modern counterpart of the old Platonic fallacy—which Plato, however, lived to outgrow—that "knowledge of the things of sense disturbs and confuses the mind, and prevents it from grasping the true realities." As well forbid a young student of entomology to look at a moth or a beetle till he has mastered the whole structure and life-history of the "entomarchetype." There is something quite appalling in the claim which Mr. Hulme makes that teachers who use his book should "insist on" the learning and writing out of the whole of it "word by word, without any omission, from beginning to end." Nay, it would appear that even this will not content him, and that the unfortunate boy is to learn and write out twice the whole of these 114 pages! For "what is not understood the first time," says the author, "will become clear upon repetition." Before going to these lengths with their pupils, we should advise teachers to be quite sure that the entire contents of Mr. Hulme's book are worth reception into a boy's mind at such a cost. Certainly, to learn and write out twice that the future of *ἄγω* is *ἄξω* (*sic*) is a dubious benefit. What advantage, or, indeed, what truth, is there in teaching that "the structure of the verb in *ω* is more complete" than that of the verb in *μ*? Has *ἵστημι* less forms in use than *ἵδω*? The teaching (at p. 75) on the augmentation of certain verbs is open, at least, to question, perhaps to contradiction. Where is the authority for saying that *οἰνίσσω* (I smell of wine) takes no augment? Homer's *οἰνίσσῃ* (they got wine) proves nothing as to the Attic use. Again, it is by no means certain that *οἰστρέω* and *οἰκιστρέω* took no augment; in each case the theory rests upon a disputed reading, as to which Porson, Elmsley, Dindorf, Paley, Kirchhoff, and Sandys all take the opposite view to that which Mr. Hulme appears to favour. Indeed, Mr. Hulme's whole teaching on irregularities of augment is spoilt by a total neglect of the differences between Homeric and Attic usage. Forms like *ἐμνοχέουν* (for which, by-the-by, Homer also uses *οἰνοχέουν* and *ῥυνοχέουν*) and *ἐνδανον* or *ἐνδάνον* (here, too, *ἀνδανον* is more frequent) are quite out of place in a manual for beginners. Lastly, though the author expects his book to save learners and teachers all the "endless guesses after voice and tense which," &c., &c., we can find in it no account of such forms as *τετράχεται*, nor of the contracted optatives (*ιστάμεν*, &c.) of verbs in *μ*. Possibly we have overlooked them, but we have hunted with some care. But here we must stop; for, though we have by no means exhausted our list of objections, we have exhausted our space.

CURRENT LITERATURE.

Old Yorkshire. Vol. III. Edited by W. Smith. (Longmans.) All lovers of what Fuller calls "the best shire of England" will be grateful for another volume of this pleasant medley. Far-off forgotten things are here resuscitated and placed in juxtaposition with recent history; *novi homines* prove themselves not unworthy to carry on the warlike or political virtues of the *cincti Cethegi* of the county; archaeology jostles picturesque accounts of those rolling moors which form so striking a feature of Yorkshire's northern districts; eccentric characters, authors, artists, and centenarians find niches in the collection, and together make up a book which will delight every Yorkshire household. We cannot fancy a more charming book for a rainy day, which, however, occurs more seldom in Yorkshire than in any other county. The list of the dead belonging to Yorkshire in Westminster Abbey, the account of the old Doncaster Library, unfortunately burnt with the church in 1853, and the tracing of the different steps by which, from its foundation in 1768, the Library at Leeds has advanced to its present excellence, are specimens of commendable and useful work. These papers contain information which would alone justify the existence and, we trust, the continued prosperity of Mr. Smith's venture. The heads of the Lansdowne and Dodsworth MSS. relating to Yorkshire which are given in this book will be a boon to future students of the county's history. The Index, good though it is, might be enlarged with advantage, while the following loose sentences from the Introduction—

"A few years ago a refractory farm servant on the Wolds was punished (I believe sent to prison) ostensibly for not attending church according to one of the fusty Acts of Parliament that regulated Old Yorkshire in common with the other counties"

—is a specimen of all the faults that ought to be guarded against in this book. Such stories, Mr. Wheeler should be reminded, are mere gossip unworthy of reproduction, unless dates and particulars are accurately verified. It is only fair to add, however, that slipshod writing of this sort is not often found in *Old Yorkshire*. All lovers of the county will long for another volume of these sketches and worthies. In view of the splendid educational establishments at Leeds and throughout Yorkshire at present, Fuller's scoff against the county, we may trust, is being amply refuted—

"I suspect that the observation of foreigners hath some smart truth therein, that Englishmen, by making their children gentle-men before they are men, cause they are so seldom wise-men."

North Devon and Cornwall, from Exmoor to the Land's End. By C. S. Ward. With Maps and Plan. (Dulau.) This is the second of the "Thorough Guide" series that we have received this year, and the first of them not written by Mr. Baddeley himself. Mr. Ward, however, treads closely in the steps of his leader. We can give him no higher praise than by saying that he is equally practical. The tourist of the modern type, who wishes to have as much pointed out to him as possible, will here find his every desire anticipated. Mr. Ward also rivals Mr. Baddeley in the occasional superfluity—not to say flippancy—of his remarks. No guide-book writer has yet learnt the supreme arts of conciseness and reticence. Descriptions of scenery and stories of personal adventure are both otiose—if not odious; likewise such phrases as "the pedestrian will find compensation for being his own carriage and pair" (p. 111). Yet, when all is said, we know of no guides that we would sooner take with us than those of this series. If they fail to satisfy as literature, they are by far the most useful on the spot. From a considerable experience, we quite agree with the condemnation here passed

upon the Ordnance maps of Devon and Cornwall. They are always inadequate, and often misleading. The fly-leaf giving modes of approach and local coach routes, &c., is a valuable feature, but it might have included the steamer from London to Falmouth.

Ordnance Gazetteer of Scotland. Edited by Francis H. Groome. Vol. II. (Edinburgh: Jack.) We noticed the first volume of this *Gazetteer of Scotland* at the time of its publication, and the second volume suggests little to be added. We speak with some knowledge of similar works when we say that, on the whole, we have never seen one more creditable alike to editor and publisher. The strongest articles in this issue are those on Edinburgh and Dundee, which are marvels of condensed information. Historical interest is represented by the battlefields of Culloden and Dunbar. But, as we said before, every hamlet, burn, and laird's house is adequately described. From a literary point of view, the most curious feature to remark is the peculiar development given to the style by the matter-of-fact method of recording details which every English visitor to Scotland must have observed. Your genuine Caledonian delights in unimportant facts and figures, which, indeed, are not unimportant from his point of view. He writes like a photographer—without colour. As to the "get-up" of the book, only two points can be criticised. That the volumes should run on without a separate pagination for each is awkward; and the county maps are distinctly inferior to those for particular districts, which latter alone have evidently been specially prepared for the work. The frontispiece is a very fair example of steel-engraving.

Amazulu: the Zulus, their Past History, Manners, Customs, and Language. By Thomas B. Jenkinson. (W. H. Allen.) It is a pity that the writer has not confined himself to the pages of a religious magazine or a missionary report. To the readers of such publications his observations and his private journal might be acceptable. There is nothing in the book to warrant a separate publication. Mr. Jenkinson is a missionary of the Society for the Propagation of the Gospel, and was stationed at Springvale, in Natal, from 1873 to 1879. His object in writing is to present a truthful picture of what he has himself seen and known, in the hope that others may be induced to settle in Natal as missionaries or as good colonists. We fail to see what special inducements he holds out to one class or the other. He is evidently an earnest and amiable man, but he is not endowed with any literary faculty. His book is ill-arranged, the information given consists almost entirely in quotations from other writers, and his own observations on the people, climate, and natural history of Natal are crude and meagre in the extreme. Great stress is laid in his journal on clothing the native Christians; and, as a matter of course, they are required to renounce polygamy, no pity being expressed for, nor even a word said about, the discarded wives of the converts.

The Handbook of Jamaica for 1882. By A. C. Sinclair and Laurence R. Fyfe. (Jamaica: Government Printing Establishment; London: Stanford.) This is a very creditable historical and statistical account of the colony, well compiled from official and other trustworthy sources, and put together with commendable literary skill. It contains almost all the information about Jamaica which any ordinary person is likely to want, combining to some extent the advantages of a Blue-book, a *Gazetteer*, an official list, and a general directory. Like most other West Indian publications, however, it indulges in the somewhat pompous descriptive style common in the old slave colonies, and so tends to produce an unduly exalted idea of the civilisation of the island in

the mind of an English reader. Anyone who took his picture of Jamaica from this work, with its statistics of Legislative and Privy Councils, Supreme Courts, public gardens and plantations, institutes and museums, railways and gas-works, banks and building societies, and all the rest of it, would certainly form an absurdly exaggerated notion of the real state of the island at the present day. That, however, is hardly the fault of the compilers, who have done their best with the material afforded them, and have worked it up into an extremely convenient and readable form.

NOTES AND NEWS.

MR. BROWNING has come home, having been unable to get to Venice through the ruin of the Lombard country by the floods. Neither from Turin nor Bologna could he make progress, and the general misery of the poor folk was sad indeed to see. There were cases of people remaining exposed to the rain on the bridge at Verona, and deprived of food, for thirty-six hours, no help being available from either side.

It is hoped that the late Prof. Green's scattered papers will be collected and published in the course of next year. A considerable quantity of his unprinted lectures will also be given, together with a short memoir. Anyone who is in possession of any MS. by Prof. Green, or of letters, which they would allow to be used for the memoir, is requested to communicate with Mrs. Green, 13 Banbury Road, Oxford.

We are also informed that Prof. Green's *Prolegomena to Ethics*, which Mr. A. C. Bradley is editing, will probably be published by the beginning of January.

We hear that the Revisers of the Old Testament have made so much progress that their work will certainly be finished in a few more months. Indeed, there is even some probability that the Revised Old Testament may be ready for publication by the close of next year.

THERE are now no less than five professorships vacant at Oxford—Regius Hebrew, Whyte's Moral Philosophy, Waynflete's Anatomy (a new chair), Corpus Jurisprudence, and Vinerian Law. Some of these have been vacant for many months; and it is an open secret that the boards of electors have found it difficult to make up their minds. It appears that the new statutes have made no provision for the case of an equality of votes. In the meanwhile, Edinburgh has promptly elected a successor to Prof. Blackie and, we may add, a companion to Prof. Jebb.

BEFORE Dr. W. W. Hunter left for India last year to become President of the Educational Commission, he was engaged in preparing for the press a *School History of India*, mainly based upon the historical chapters of his *Indian Empire*, but simplified in style and reduced in matter to about 220 pages. This has already been adopted in the Government schools of the Madras Presidency; and it will shortly be published in this country by Messrs. Trübner, under the title of *A Brief History of the Indian People*.

BISHOP WORDSWORTH, of St. Andrews, has prepared an edition of the historical plays of Shakspeare, which will be published by Messrs. Blackwood in three volumes.

THE collection of tales from the *Shah Nameh* of Firdusi, upon which Miss Helen Zimmern has long been known to be engaged, is now nearly ready for publication. It will be entitled *The Epic of Kings*; or, *Stories Retold from the Persian Poet Firdousi*. The *Shah Nameh* itself, it may be as well to observe, is perhaps the longest poem ever written, consisting of about sixty thousand disticha, which narrate the mythical history of Persia. What Miss Zimmern

has done is to select those incidents which best admit of being popularised for English readers, and to retell the stories rather than translate them, while carefully reproducing all essential details. Mr. E. W. Gosse has written a preparatory poem of fifty-four stanzas, entitled "Firdusi in Exile," which treats of the poet's life after his retirement from the Court of Mahmud of Ghazni to his death at Tus. Mr. Alma Tadema contributes two etchings, illustrating the story of "Zal and Rudabeh." An *édition de luxe* of the work will be printed on Dutch hand-made paper by Van Gelder, with artist's proofs of the etchings printed upon Japanese paper by Mr. De La Rue. It will be bound in vellum, richly decorated with designs adapted from old MSS. of the *Shah Nameh* in the British Museum. Mr. T. Fisher Unwin, who is the publisher, hopes to have it ready for issue to subscribers by November 1. After that date the price will be raised.

MISS AMELIA B. EDWARDS has undertaken to write an article on "Recent Discoveries in Egypt" for Stoddart's American Supplement to the *Encyclopædia Britannica*.

MISS M. CROMMELINE, author of *Orange Lily*, *Queenie*, *Black Abbey*, &c., is, we understand, writing the forthcoming number of *Arrowsmith's Annual*.

THE next volume in the "English Citizen" series will be *The State and the Land*, by Mr. Frederick Pollock.

THE new instalment of Nassau Senior's *Conversations*, which Messrs. Sampson Low will publish immediately, contains the narrative of his visit to the East in 1856, when he accompanied the commission that investigated the site of the future Suez Canal. Conversations are recorded with the Viceroy, Said Pasha, M. de Lessops, M. St-Hilaire, Sir Frederick Bruce, and Sir Adrian Dingli. The work will be in two volumes, edited by the writer's daughter, Mrs. Simpson.

PROF. BUCHHEIM'S annotated edition of Lessing's *Nathan der Weise* will be issued in a few days from the Clarendon Press. The Commentary will fully explain what is, next to Goethe's *Faust*, the most difficult work in the German language. The Introduction will give a complete account of the history of the composition, of the tendency of the drama, and of the celebrated Parable of the Three Rings, besides an analysis of the characters and an independent criticism of the drama from an aesthetic point of view.

MESSRS. TRÜBNER are the publishers in this country of Mr. Bancroft's *History of the Pacific States*, which is announced to appear in no less than twenty-five volumes. Two volumes, one beginning the history of Central America, the other the history of Mexico, but forming vols. i. and iv. of the complete series, will be ready before the end of October. This work is a continuation of the same author's *Native Races of the Pacific States*, and takes up the history from the first arrival of Europeans.

NOTWITHSTANDING the additional number printed of Canon Farrar's *The Early Days of Christianity*, the entire supply prepared has proved inadequate to meet the demands of the trade, and the work is consequently again being reprinted. The new edition is expected to be ready by the 13th inst.

MISS BRADDON has just completed a new Christmas novel, "Flower and Weed," for the next issue of *The Mistletoe Bough*. It will be illustrated by Mr. Henry French, whose drawings have been engraved by Messrs. Sheeres, Symmons, Cooper, Battershell, and Knight. To give an original work of fiction by a well-known author, and to illustrate it and print it in the most advanced style of fine-art pro-

duction, for one shilling, cannot fail to excite curiosity.

Mrs. Raven's *Temptation*, a new novel by the author of *Dr. Hardy's Marriage*, will be published by Messrs. Richard Bentley and Son in about ten days.

With the *Connaught Rangers*, in *Quarters*, *Camp*, and *on Leave*, is the title of a new work by Gen. E. H. Maxwell, author of *Griffin*, *Ahoy!* to be shortly published by Messrs. Hurst and Blackett. It will be in one volume, with illustrations.

A NEW novel by Mrs. Forrester, entitled *I have Lived and Loved*, will be issued during November by Messrs. Hurst and Blackett, who also announce *Exchange no Robbery*, by Miss M. Betham-Edwards. Both these will be in three volumes.

MESSRS. SAMPSON LOW announce *Studies in Russian Literature*, by Mr. C. E. Turner, English lecturer in the University of St. Petersburg.

THE Society for Promoting Christian Knowledge has in the press *The Teacher's Prayer-book*, a work which was announced in the society's Report some time ago. It consists of the Book of Common Prayer, with notes and comments by well-known scholars. The historical Introduction is by the Rev. Dr. Maclear, who also contributes the notes on the Morning and Evening Prayer, and on the Thirty-nine Articles. The other contributors are Canon Bright, Prof. Lumby, the Revs. R. Sinker, F. E. Warren, C. C. Mackarness, E. J. Boyce, and E. Wensley. The work is enriched with a very full concordance to the Prayer-book, including the Psalter.

MR. ELLIOT STOCK announces the following antiquarian works for the coming season:—a facsimile of the first edition of *Robinson Crusoe*, *The Civil War in Hampshire*, and *The Siege of Basing House*, by the Rev. G. N. Godwin; *Studies in Lambeth Palace Library*, by S. W. Kershaw; *Place-Names of the West Riding*, by the Rev. N. Greenwell; *The History of Old Dundee*, by Alexander Maxwell; *Kingthorpeiana*; or, *Researches in the Church Chest of Kingthorpe*, by the Rev. J. H. Glover; and *Historic Notices of the Borough and County Town of Flint*, by Henry Taylor.

THE same house will publish *The New Medusa*, a volume of poems by Mr. Lee Hamilton; and *Verses of Varied Life*, by H. T. Mackenzie Bell.

MESSRS. RICHARD BENTLEY AND SON'S announcements include a *Memoir of Lord Hatherley*, with two portraits, by the Rev. Prebendary Stephens, author of *The Life and Letters of Dean Hook*; *The Retrospect of a Long Life*, with Reminiscences of the Literary Men of the Time, by Mr. S. C. Hall; *Notes upon some of Shakspeare's Plays*, by Mrs. (Fanny) Kemble; the sixth volume of the *Memoirs of Prince Metternich, 1835-48*; a new book by Lady Jackson, to be entitled *The Court of the Tuileries, of the Restoration, and of Louis Philippe*; *Personal Reminiscences of Lord Stratford de Redcliffe and of the Crimean War*, by the author of *Frontier Lands of the Christian and the Turk*; and the sixth and concluding volume of Dr. Evelyn Abbott's translation of Duncker's *History of Antiquity*, containing the rise of the Persian empire. This last will be immediately followed by the two first volumes of Duncker's *History of Greece*, translated by S. F. Alleyne.

MR. T. FISHER UNWIN announces a story by the author of *The Spanish Brothers*, entitled *The Roman Students*; or, *On the Wings of the Morning*: a Tale of the Renaissance, with illustrations by Jacomb Hood; *Heroic Adventure*: Chapters in Recent Exploration and Discovery, with portraits and illustrations; *Tales of Modern Oxford*, by the author of

Modern Oxford; *Poems and Hymns*, by the Rev. G. T. Coster; *Geographical Questions*, by R. H. Allpress, being vol. iii. of the Army Examination Series; *The Illustrated Poetry Book for Young Readers*; *The Children's Bouquet of Verse and Hymns*, being a new volume of the Pocket Series bound in wood; *Dick's Holidays*, a picture-book for children; and *Ephemerides*: "The Days of the Year, a New Christmas Annual," edited by Edward Walford. Also new editions of *Modern Missions*, by Robert Young, revised to date; *Industrial Curiosities*, by Dr. A. H. Japp; *Wise Words and Loving Deeds*, by E. Couder Gray; *Footprints*, by Sarah Tytler; and *Labour and Victory*, by Dr. A. H. Japp.

MESSRS. W. COLLINS AND CO. will publish *Histories of Austria and Hungary*, by Dr. Zerffi, and of *Norway, Sweden, and Denmark*, by Dr. J. N. Langley; also *Simple Stories from English History*, to meet the new requirements of the Education Department; *Drink and Strong Drink*, a temperance reading-book for schools and families, by Dr. B. W. Richardson; and *Book-Keeping*, by Mr. J. MacLean.

MR. EFFINGHAM WILSON has in the press a new edition, the thirteenth, of that standard work *Fenn's Compendium of the English and Foreign Funds*. It is entirely rewritten, and brought down to the latest date, by Mr. R. L. Nash. It contains not only a history of the debts and revenues of all nations, but a full account of almost all securities dealt in by investors at home and abroad. It has now grown into a bulky volume of seven hundred pages, and is dedicated, by special permission, to the Committee of the Stock Exchange.

THE *Scotsman* of October 3 gives a long account of an interesting relic of Burns preserved in the Select Subscription Library at Edinburgh, which is now being dispersed. This is Burns' own copy of Robert Ferguson's poems, containing the holograph of the well-known lines entitled "Inscribed under Ferguson's Portrait," and several other verses. It is noticeable that the holograph differs in two or three respects from the lines as printed from 1803 downwards, and that it happens to be written above, and not below, the portrait. The book was given by Burns, as shown by an inscription in his handwriting, to the poetess Miss Carmichael.

THE Cheltenham Browning Society took advantage of Mr. Furnivall's visit to the town to hold its first meeting of this session at Mrs. Owen's, The Beeches, a fortnight earlier than had been intended. Miss Beale, the foundress and head of the well-known Ladies' College at Cheltenham, read an admirable paper on "The Religious Aspects of Browning's Poetry," which will be printed forthwith, and be in the hands of the members of the Browning Society before the first meeting of their second session, on October 27.

THE opening meeting of the tenth session of the New Shakspere Society will be held on Friday, October 13, at University College, Gower Street, at 8 p.m., and will be open to the public. Miss E. H. Hickey will read a paper on "Julius Caesar."

PROF. S. BEAL is to lecture on Tuesday and Thursday next at University College, Gower Street, on the following questions:—(1) "What light is thrown on the chronology of Buddhism by Chinese Buddhist books?" (2) "What effect did the Greek trade with India produce on later Buddhism?" Each lecture to begin at 3 o'clock. Admission free.

THE subject of Mr. Shadworth H. Hodgson's address before the Aristotelian Society on Monday evening next will be "The Method of Philosophy."

THE papers to be read before the Hull Literary

Club during the next session include "Libraries, Ancient and Modern," "Ruined Cities of Central America," "Edgar Allan Poe," "Literary Doctors," "Analogies of Animal and Vegetable Life," "A Night with Gilbert and Sullivan," "The Food of the Future," "Bibliomania," "Oliver Goldsmith," and "The Relations of the Earth and Moon."

MR. A. ARTHUR READE has conceived the idea of administering to men of letters and science a series of interrogatories touching their practice in the matter of alcohol and tobacco. He now proposes to publish, with Messrs. Heywood, of Manchester, the replies he has received, which include letters from the late Charles Darwin, Dr. Carpenter, Prof. Blackie, Dr. Alexander Bain, Messrs. E. A. Freeman, Anthony Trollope, Wilkie Collins, &c.

MR. CHARLES FLEET'S *Glimpses of our Ancestors in Sussex* has been so well received by the public that the author has in preparation a second volume. This will be published shortly, by Messrs. Farncombe, of Lewes, uniform with the second edition of the first volume. It will contain chapters on royal visits to Sussex, the Sussex martyrs, noble Sussex families, Knight Templars in Sussex, the Quakers in Sussex, hermits in Sussex, Sussex cricket, Sussex lore. It is proposed to add illustrations, should the number of subscribers warrant the outlay.

MR. T. BUNOLE, of the *Guide*, Arbroath, has in preparation a book to illustrate Arbroath and district, under the title of *Round about the Round O, with its Poets*. Selections will be given from the poems of Balfour, David Carey, William Allan, James Thomson, John Sim Sands, Thomas Watson, William Johnston, Dr. David Arrott, and many other local poets; and full topographical notes will be supplied by the editor, Mr. George Hay, author of the *History of Arbroath*. The illustrations—upwards of 120—are by Mr. John Adam, of Edinburgh, reproduced in heliogravure by M. Amand Durand, Paris.

THE committee of the public library at Plymouth have issued an appeal for subscriptions towards a special fund for the formation of a collection of works of local interest, which already numbers 1,495 volumes.

MR. LESLIE STEPHEN, in his *Swift*, recently published in the "English Men of Letters" series, comments upon the word "pilgrimage," and quotes a use of it by Carlyle. It may be worth mentioning that a correspondent of the *Western Antiquary* (September, p. 81) states that he has heard it applied to ragged and dirty children; but, unfortunately, he does not say where.

IN addition to refusing copyright to foreign authors, the United States also maintain an import duty upon foreign publications at the rate of twenty-five per cent. *ad valorem*. This is not exacted on book parcels sent through the post of less value than fifty cents (2s.); but it is levied from all printed matter imported wholesale. The total amount realised is about 600,000 dols. (£120,000) a-year. When the Tariff Commission held its sittings last month at Boston, Mr. H. O. Houghton, of the well-known publishing firm of Houghton, Mifflin and Co., expressed his opinion in favour of maintaining this duty, though with a preference for a specific to an *ad valorem* duty. His principal reasons were the common Protectionist ones, with the addition of an argument that American authors might otherwise be induced to emigrate, and thus the supply of American literature would become contaminated at its source. It is more interesting to know that Mr. E. Steiger, a New York bookseller, whose business seems chiefly to lie in the importation of educational and scientific works, has issued a vigorous protest against the existence of any

duty on books at all. To repeat his arguments would be unnecessary in this country. But it is certainly curious (quite apart from the Protectionist point of view) that a government which professes to encourage in all ways the dissemination of knowledge should thus handicap foreign knowledge. That the duty will be repealed, however, we have no hope.

THE Académie française has elected M. J.-B. Dumas directeur for the current quarter, and M. Cherbouliez chancelier. M. J.-B. Dumas, the illustrious chemist—who must not be confounded with M. Alexandre Dumas fils, also a member of the Académie—is now in his eighty-third year.

ON Monday last the Bibliothèque royale at Brussels was lit with the electric light. A large room is now open every evening from 7 to 10.30, to which admission may be freely obtained from the librarian. Here are arranged periodicals and the most common books of reference; other books on the shelves of the library property are to be got only after an application made earlier in the day. It is manifestly impossible to illuminate the whole library, or even to search for books at night.

M. E. MAILLET, 20 Rue de la Pépinière, Paris, has published the prospectus of a *Bibliographie des Editions originales d'Auteurs français du 15^e au 18^e Siècle*, which will interest bibliographers of all nations. It will contain an exact reproduction of the title-pages of the original editions of about 300 masterpieces of French literature, from the *Roman de la Rose* and Villon to the works of Beaumarchais and Saint-Pierre. The form will be that of Brunet's *Manuel du Libraire*. M. Jules Le Petit will contribute the necessary information with regard to the original editions and their market value. The subscription price will be 30 frs. up to the 31st inst., after which it will be raised to 50 frs.

ORIGINAL VERSE.

A NORSEMAN'S PROPHECY.

I HAVE seen the ash-keys ripen and fall,
And the idling winds have the lost seeds strown;
Then behold upspringeth a gray stem tall,
And another tree in the land has grown.
I have seen the pine in the forest strengthen
Through snow of winter and summer's heat;
I have seen the bands of the ivy lengthen
And catch at the oak stem and cling to its feet,
Till at last the brown bark is covered and hidden.
I have seen the swallows come back with the sun,
And the storks return to their nests unbidden;
And for years uncounted these things have run.
I have seen the black of the raven's breast
Grow white as the snow on the hill-top bleak,
Yet the fledgling I saw while it lay in the nest
When its wings were unfeather'd and tender its beak.
I have blessed the God who gives meat to the raven,
Who raised the ash by the might of his hand,
Who made the pine as a rest and a haven
For the wandering birds of the far south land.

But dead, you say, is the great god Odin,
Another shall reap of the seed he sowed in
The hearts of men, and another the store
Shall gather and take to the garner floor.
Another be pledg'd in the mead and the ale;
Of another, men's mouths shall be telling the tale.
And Thor with his thunder is dead and vanish'd,
And Balder the glad with his gladness banish'd;
And all the gods whom our fathers knew
Must flee from these gods that you bring with you.
The gods that we love—the hope of our race—
Must fade as dim smoke and leave empty their place.
But what new thing bring the gods you teach of,
And what new gospel is this you preach of?
Have we not Odin, all-seeing, all-wise,
To tell to the heart and to open the eyes?
Know we not surely that Balder shall rise
When the serpent is dead and the wolf death-struck lies?

Have we not Thor, with his hammer of might,
The strong man to aid and the coward to smite?
Have we not Loki, if yet more we need,
The cunning in heart and the crafty in deed?
What do we lack that the gods do not give?
Live we not by their light as our fathers did live?

But dead, you say, is the great god Odin;
Your gods shall bide in the place he bode in,
Balder the bright is for ever departed,
Beautiful Balder, the gentle-hearted;
And hammer-strong Thor is forgotten for ever;
And Loki the schemer shall come back never—
Loki, who never yet tempted in vain
The double in heart and the subtle in brain.
Shall Loki then fail in the days yet to be,
And these southern gods have the mastery?
Stands it written that Loki yet ever did fail—
That he tempted a man and he did not prevail?

But if it be truth that the gods are dead,
What will you give in the great gods' stead?
We will live by the words that our fathers taught,
That the gods are patient and troubled by naught,
Heedless of mocking and careless of praise,
And thus shall they rest till the ending of days.
You shall thank you have smitten the gods of the north,

You shall fling your banners of victory forth,
You shall deem they are dead with the last night's dreaming,
And yours shall be truth in the outward seeming;
But our gods you but call by another's name,
And our lov'd ones live on and are ever the same.

You shall hear the wailing wind in the sky,
And know it is Sleipnir hurrying by.
Your lips shall whiten and hearts grow cold
When Thor with his thunder is out on the wold;
And the flowers that blossom'd where Balder bled
You shall lay in the hands of your lov'd ones dead.
You shall fear the voice of the wolf and the cry
Of the wandering crow, though you know not why;
The raven's call shall be harsh to your ear;
Forgotten gods shall you worship in fear;
By the speech of the birds and the message they give,
Shall you know of a truth that the wise ones live.

You shall mark your food with the hammer of Thor,
And think you are signing a holy sign;
But the high gods shall laugh, for the symbol of war
You have laid on the bread and the flesh and the wine.

At Balder's tide, though forgotten his name,
You shall feast when the days grow light and long;
When the harvest is in you shall kindle a flame
That the great gods know, though changed be the song,
And the names be altered, and only the deeds
Remain to be sung of and told in rhyme;
You shall cover our faith with your Christian creeds,
But the gods shall live on to the end of all time.

And I, I will feast with the gods of my fathers,
And drink of the mead from the gold-bound cup,
Till the wrath shall fall that now slowly gathers,
And the world and her kingdoms be shrivel'd up.
I will strike when the ends of the earth are shaken,
I will sleep when the days wax dark and dim;
And when Balder awakes, I too will awaken
And look on his face and be glad with him.

MABEL PEACOCK.

MAGAZINES AND REVIEWS.

IN the magazines for this month everyone will turn first to the "Valedictory" (why not "Farewell"?) of Mr. John Morley in the *Fortnightly*. Its interest is partly personal, but still more suggestive of consideration about the effect exercised by the Review since its foundation in 1867. As to the question of signed names, Mr. Morley has before confessed that his theory was not quite so rigid as his practice. For our own part, despite the fact that France has recently taken a backward step, we hold to the view that signatures are no less desirable in political than in literary journalism. The disadvantages, which we admit, must in the long run work their own cure. But it is Mr. Morley's retrospect of the character of his articles that most gives rise to reflection,

Those who recollect the early days of the *Fortnightly*—when novel ideas were expressed with no less novel vigour and eloquence—will appreciate his generous praise for his distinguished band of contributors. The old *Fortnightly* was a power in the land, because it concentrated and brought before the general public a body of opinion that had hitherto lain unread in weighty books, or perhaps had nowhere found open expression. Philosophical radicalism—in religion as in politics—here first became widely known. But competitors quickly sprang up; the charm of freshness began to wear off; and—if the truth must be told—the original standard has not always been maintained. Far be it from us to complain of the absence of great names. The articles in the *Fortnightly* used to be greater than the names. But somehow the new generation are not equal to their fathers. We seem to have lost the power of going straight to the heart of a question, and of writing in a way that must at least stimulate. The first set of contributors wrote because they had something to say which it was good for us to hear; the present seem to write because there are a dozen magazines to fill. The success of "periodicalism" is tending to found a profession. What we mean may be illustrated by the *Nineteenth Century* for this month. It contains ten papers of varying length, but we cannot honestly say that any one of them is worth the trouble of a careful reading. Either the subject is of secondary importance, or the treatment is inadequate. The *Contemporary*, which varies to a curious degree, happens to give us an exceptionally good number, though at least one of its articles absolutely refuses to be read at all. Others are thin. But Prof. Max Müller is always instructive, even when he has nothing new to tell; and Mr. Mulhall can always extract a meaning from columns of figures. Returning to the *Fortnightly*, we must not forget to notice that Mr. Sully has a paper on Herder marked by a genial criticism and a grace of style that he did not expect. The first article on Skobelloff is interesting, but we cannot admit the justice of the parallel with Bayard. Surely Nelson would be nearer.

THE *Revista Contemporanea* of September 15 is rich in archaeology. An anonymous paper on Keltiberian Clunia shows how much awaits the explorer's spade in Spain. The province of Burgos, for two years in succession, voted sums for work at Clunia, but no one undertook it. Becerro de Bengoa concludes his "Studies on the Iberians or Euskara" in the Province of Alava; and Narciso Pagés his "Municipal Government of Spain under the Romans." In the former we notice that the hill on which Felton was routed and fell before the Battle of Najera, 1367, still bears the name of Inglesmendi, English Hill. The latter maintains that the office of *Decuriones* was an elective and honourable one in Spain, and that of the *Defensores* still more so; the degradation of the *Curia* and *Curiales* took place in the Eastern Empire only. A lecture on the "Teaching of Languages," by Escriche y Mieg, treats language as a science, and the comparative as the only true method; and declares the results in individual tuition to be marvellous.

IN MEMORIAM

EVELYN PHILIP SHIRLEY.

ANOTHER name of mark has disappeared from the roll of living antiquaries and genealogists. Mr. Evelyn Philip Shirley, the well-known author of *The Noble and Gentle Men of England*, died on September 19, of an apoplectic fit, at his seat, Ettington Park, near Stratford-on-Avon. He was in his seventy-first year, and was the eldest son and heir of the late Evelyn John Shirley, M.P. for South Warwickshire, by Eliza

Stanhope, the only child of a cadet of the Earls of Chesterfield. Mr. Shirley was the representative of a younger branch of the Earls of Ferrers, descending from George Shirley, who was a younger son of the first Earl and an uncle of the half-blood to Selina Countess of Huntingdon, and to the Earl of Ferrers who was hanged. George Shirley and his descendants inherited, to the impoverishment of the earldom, the lordship of Lower Ettington, in Warwickshire, and the barony of Farney, in the Irish county of Monaghan, which came to the Shirleys by descent from Robert Devereux Earl of Essex.

Evelyn Philip Shirley, the heir of George in the fourth generation, was born on January 22, 1812, and was educated at Eton and at Oxford. He matriculated in 1830 as a gentleman commoner at Magdalen, and took his bachelor's degree in 1834; but he was too much absorbed in genealogical and heraldic studies to graduate in honours, as a reading man of his abilities might have been expected to do. On leaving the university he went to reside for a time on his father's estates in Monaghan, where he served the office of high sheriff in 1837, and was elected in July 1841 one of the knights of the shire in Parliament. He was a Conservative like his father, who sat in the same Parliament as one of the members for South Warwickshire; but Irish politics were not much to his taste, and when Parliament was dissolved in 1847 he did not care to seek re-election. In the meanwhile, he had established his reputation as a genealogist by publishing in 1841 the *Stemmata Shirleiana*, a quarto volume, containing the history in detail of the Shirley family and estates. The Shirleys are traced in an unbroken line from Saswalo or Sewall, who was mesne lord of Ettington in Domesday under Henry de Ferrers; but the chief glory of their ancestry is derived from the marriage of Sir Henry Shirley in the reign of James I., whose wife, Dorothy Devereux, was eventually the co-heir of her brother, the Earl of Essex, the general of the army of the Parliament. This match brought to the Shirleys the barony of Ferrers of Chartley and a moiety of the Irish principality bestowed by Queen Elizabeth on her favourite, the ill-fated Earl of Essex; and the descendants of the marriage are entitled to the distinction of quartering the royal arms of France and England, as being representatives in blood of the youngest son of Edward III. The original edition of the *Stemmata* was limited to one hundred copies, and the book soon became scarce; but an enlarged edition appeared in 1873, which deservedly ranks high among family Histories. Shirley took a greater interest in literature than in politics, and during his father's lifetime did not care to re-enter the House of Commons. But he never shrank from his duties as a great landowner, and, after his succession to the family estates, returned to public life in 1853 as M.P. for South Warwickshire. He retained his seat until 1865, when, after twelve years' service, he considered himself justified by declining age in retiring from Parliament and devoting what remained of life to his favourite studies and the improvement of his estates. He continued, however, to take an active part in county business, and was a regular attendant at the council board of the Society of Antiquaries and other learned societies. His liberality as an Irish landlord and his exertions for the welfare of his tenants are vividly described by his former agent, Mr. Trench, in his popular book *Realities of Irish Life*. Shirley took the deepest interest both in the past and the future of his Irish estates, and one of his earliest literary efforts was *Some Account of the Territory of Farney in Ulster*. It was a labour of love in his later years to expand this work into a

History of the County of Monaghan, a folio which ranks among standard county Histories of the first class. His literary industry was indefatigable; and, besides a number of volumes which he published, he was a constant contributor to *Notes and Queries* and to the *Transactions* of the principal archaeological societies. His chief work, perhaps, is *The Noble and Gentle Men of England*, which has been so well appreciated that it has already passed through several editions. It is profusely illustrated with armorial shields, and gives a sketch of each family from the earliest ancestor on record. It is the book which most nearly approaches an English *libro d'oro*; and the line of exclusion is drawn high, for no families of gentry are admitted into his list unless they are actually landowners at the present time, and also unless their ancestor in the male line was in possession of an estate before the dissolution of monasteries—the change of religion being notoriously a period of social revolution. This rigid rule excludes a large proportion of the existing peerage, and makes sad havoc with received pedigrees. Genealogists, who know all the weak points in their neighbours' pedigrees, are never favourites in society; and Lord Beaconsfield showed his knowledge of human nature when he portrayed Shirley in *Lothair* as Mr. Ardenne, "a man of ancient pedigree himself, who knew everybody else's, which was not always pleasant." Shirley arranged his families according to their respective counties, and those who are not antiquaries will read with some surprise that Middlesex contains no families of gentry. Apart from blemishes which are inseparable from such undertakings, Shirley's book is one of real merit, and commands a place in every genealogical library. Both as an antiquary and as a country gentleman, he took the warmest interest in hunting and hawking, and all other knightly sports of the olden time. His book on deer-parks is a classic on the subject of the noble science of venery. His own deer-park at Ettington is one of the oldest in the kingdom, and he delighted in explaining to his visitors the radical difference between a deer-park proper and a park with deer in it. A real deer-park could only be imparked by the royal licence, and was invested by statute with divers privileges and immunities, none of which attach to so-called parks of modern creation, which are only fields fenced in and stocked with deer at the will of the proprietor. Shirley took great pride in the manor-house of Lower Ettington, which he enlarged and remodelled in 1862 in the early English style. His improvements were carried out with consummate taste; and the magnificent library which he built to contain his literary collections made it one of the finest mansions in the county. The house is out of all proportion to the surrounding estate, which produces scarcely £2,000 a-year; but the modest rent-roll of Ettington is supplemented by Irish revenues of nearly £30,000. His hospitality was unbounded, and those who had the privilege of being his guests will never forget the genial and polished courtesy of their host. He had printed an interesting description of his seats at Ettington and Lough Fea, which he was in the habit of presenting to his guests as a remembrance of their visit. He does full justice to the grandeur of his baronial hall and to the wild scenery of his Irish territory, but his heart was in the Warwickshire woodland which had been the home of the Shirleys for a thousand years. This account of their ancestral homes is dedicated to his children, who are touchingly reminded of their duty to Him in whose sight a thousand years are but as yesterday, a watch in the night. The little book is characteristic of an antiquary who was emphatically first a Christian and then a gentleman.

He died in harness, for he worked at his favourite pursuits till the last, and the day before his death addressed a paper to *Notes and Queries*, to which he had been a contributor from its commencement. The end was very sudden. On Sunday, the 17th ult., he went upstairs to dress for dinner in, apparently, his usual health. He was so punctual in his habits that his delay in descending to the drawing-room created some uneasiness, and Mrs. Shirley went up to his dressing-room to look for him. She found him lying on the floor paralysed and unconscious. Medical skill was unavailing, for he never recovered consciousness, and died on the morning of the 19th. He was buried on September 26 in the vault which he had just completed in Ettington church, where the Marquess of Hertford and all the chief men of note in Warwickshire assembled to pay the last tribute of respect. He lies among his ancestors; and none of them have left a name more worthy of remembrance than the Christian gentleman who discharged with credit every duty of his high station, and who was distinguished in his generation as an antiquary and a county historian.

EDMOND CHESTER WATERS.

A COMPETITION OF BASQUE IMPROVISATOIRES.

Sare, Basses-Pyrénées.

THE Basque Festival at Sare has been sadly marred this year by drenching rain. It was late in the afternoon of Monday, September 11, ere the international contest of Ball play ended in the victory of the French Basques. Without delay, the "Garde Champêtre" mounted the wall which bounds the dug-out end of the long court, and summoned the *Coplaçaris* to the trial of improvisation there. First, led on by a boy, a blind old labourer appeared, his pale face telling of privation. A pause ensued, and a murmur arose that there would be no competitors. At length a lad with frizzly hair, Pelho, a blacksmith from Cambo, came forward. A shout announced a somewhat older man of herculean build, recognised as the miller of Oyazun, one of the first *Bersolaris* of the Spanish Basques. An old man from Echalar (Navarre), with two younger from Sare and Baigorri, completed the list of candidates. The method of competition was as follows:—

The candidates were brought forward successively in pairs to the edge of the wall, about twelve feet above the mass of the audience in the court below. On the bank, at right angles to the candidates, sat the jury, four well-known names in Basque literature—Capt. Duvoisin and Elisamboure, Salaberry of Mauléon, and Dr. Guilbeau, Maire of St-Jean-de-Luz. These, on the spur of the moment, gave the themes to the competitors. The first immediately improvised a verse of four, six, or eight lines, singing it at the top of his voice to some well-known tune; the other replied; the first again took up the theme, and so on, until the jury were satisfied, usually at the end of ten or twelve minutes, as to the comparative merits of the competitors. The best performers, though interrupted by applause, would recite together from twenty-four to twenty-six couplets in that time; the inferior, only from twelve to sixteen. The contest was quite as much one of rustic wit as of poetry; but tune and rhythm were always fairly kept. There was no need to understand the language; the faces of the audience below, the burst of laughter and applause at a successful hit, the silence, or a long-drawn oh! when a couplet fell dead, significantly pointed which way the contest was going.

The first trial was between the blind man and Pelho of Cambo; the subject, "Sobriety versus Good Cheer." The old man began with confidence,

but could not keep to his theme. Pelho sung his first couplet with evident nervousness, his second was better, his third won loud applause, and at the sixth stanza he was proclaimed an easy victor. Then the miller of Oyazun and the labourer from Echalar defended each his calling—"Miller versus Labourer"—in Spanish Basque. Only two of the labourer's couplets told, wherein he sang of the miller's trickery in taking illegal toll of the grist, and of the probable punishment here and hereafter; the miller retorted: what fools the labourers must be to allow themselves to be cheated when aware of it. The labourer could find nothing else effective, and the miller won. The man from Baigorri having vanished, Pelho was again pitted against a middle-aged man, who defended "Contentment at Home" against "Emigration to America for Wealth." The new-comer was smiling and confident, was quick, had a capital voice, and sang well; but he constantly wandered from his subject into mere platitudes, and, though the contest was superior to those preceding, Pelho was again the conqueror.

Now came the final trial between him and the miller, and it was more exciting from the fact that one was a French and the other a Spanish Basque. It was plain that the general expectation was in favour of the miller. The theme was "The Condition of a poor Peasant Proprietor against that of a Metayer or a Servant under a Good Master." Both men did their best; each was ready as soon as his rival ceased, and began the instant the applause allowed him to be heard, and the thirteen couplets each were sung in the same time as six had been in the first contest. The miller stood with his arms folded on his broad chest, and sought occasional inspiration from a small wine-skin proffered by his brother. Pelho squeezed his folded berret hard in his right hand, and swayed his arms to time in not ungraceful action. For the first five or six verses he fully held his own, but it was then evident that the physical strength of the miller would tell. Pelho's smile died out, a look of exhaustion was coming over him, and the jury compassionately ordered the prize, 80 frs., to be divided. Couplets of thanks from the two to the audience, the jury, and to M. d'Abbadie, the prize-giver, closed the contest. The crowd dispersed with immense satisfaction at the result, and Pelho was hugged and slapped and kissed almost to death by admiring friends.

During this time, the printed songs which had won the first and second prizes for written composition were handed round among the audience. These were "The Charcoal Burner on the Mountain," by P. Bidarrart of Baigorri, and a versified fable "The Wolf turned Saint," by Landondoberri of Sare—neither of them above the almost universal mediocrity of prize poems everywhere. WENTWORTH WEBSTER.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- GLADBACH, E. Der schweizer Holzstyl in seinen cantonalen u. constructiven Verschiedenheiten, vergleichend dargestellt m. Holzbauteilen Deutschlands. 1. Serie. Zürich: Schmidt. 40 M.
- HEERMAN V. ZUYDOWYK, C. Frhr. Die älteste Tafelmalerei Westfalens. Münster: Schöningh. 15 M.
- MANGIN, A. Histoire des Jardins chez tous les Peuples depuis l'Antiquité jusqu'à nos Jours. Tours: Mame. 40 fr.
- RIGOLD, H. Beiträge zur niederländischen Kunstgeschichte. Berlin: Weidmann. 20 M.
- SAUVAGOT, C. Palais, Châteaux, Hôtels et Maisons de France du 15^e au 18^e Siècle. Paris: Morel. 300 fr.
- SIGOLD, die westfälischen d. Mittelalters. 1. Hft. 2. Abth. Münster: Regensberg. 20 M.

HISTORY.

- COLECCION de documentos inéditos para la historia de España, de la Fuensanta del Valle, José Sanchez Rayón y Francisco de Zaballero. T. 78. Madrid: Ginebra. 48 R.
- HIEN, J. Der Temporalienstreit d. Erzherzogs Ferdinand v. Tirol m. dem Bistum Trient. 1567-78. Wien: Gerold's Sohn. 2 M. 40 Pf.

- KAISERKUNDE in Abbildungen. Hrg. v. H. v. Sybel u. Th. Sickel. 4. Lfg. Berlin: Weidmann. 45 M.
- MILLARES, A. Historia general de las islas Canarias. Las Palmas: Miranda. 30 R.
- SAMMLUNG, amtliche, der ältern eidgenössischen Abschiede. 4. Bd. Abth. 1. d. 1541-45, bearb. v. K. Deschanden. Basel: Schneider. 12 M.

PHYSICAL SCIENCE AND PHILOSOPHY.

- DUNIKOWSKI, E. v. Die Spongien, Radiolarien u. Foraminiferen der unterlassischen Schichten vom Schafberg bei Salzburg. Wien: Gerold's Sohn. 4 M.
- EULENBURG, H. Handbuch des öffentlichen Gesundheitswesens. 2. Bd. Berlin: Hirschwald. 26 M.
- FATIO, V. Faune des Vertébrés de la Suisse. Vol. IV. Histoire naturelle des Poissons. 1^{re} Partie. Basel: Georg. 20 M.
- GRISNITZ, F. E. Die skandinavischen Plagioklasgesteine u. Proolith aus dem mecklenburgischen Diluvium. Leipzig: Engelmann. 2 M. 50 Pf.
- GRISNITZ, A. Die Farbenblindheit, ihre Prüfungsmethoden u. ihre praktische Bedeutung. Leipzig: Wigand. 1 M. 50 Pf.
- LAAS, E. Kants Stellung in der Geschichte d. Conflicts zwischen Glauben u. Wissen. Berlin: Weidmann. 2 M. 40 Pf.
- LECLAIR, A. v. Beiträge zu e. monistischen Erkenntnistheorie. Breslau: Koebner. 1 M. 50 Pf.
- LOCARD, A. Catalogue général de mollusques vivants de France. Basel: Georg. 16 M.
- MUENZ, W. Die Grundlagen der Kant'schen Erkenntnistheorie. Breslau: Koebner. 1 M. 50 Pf.
- RUEFMEYER, L. Beiträge zur Geschichte der Erbschaft. 1. Schildebau. Basel: Schweighäuser. 1 M. 60 Pf.
- SEELIGER, O. Zur Entwicklungsgeschichte der Seelien. Wien: Gerold's Sohn. 2 M. 40 Pf.
- STRASBURGER, E. Ueb. den Theilungsvorgang der Zellkerne u. das Verhältniss der Kerntheilung zur Zelltheilung. Bonn: Cohen. 5 M.

PHILOLOGY.

- BIBLIOTHECA Arabico-Hispana. Pars I. Aben-Pascualis Asilia. (Dictionarium biographicum.) Ad fidem codicum Escorialensium arabico nunc primum editit F. Codera. Vol. I. Pars 1. Madrid. 9s.
- CICERO'S Rede f. Sex. Roscius aus America. Mit den Testimonia veterum u. dem Scholiasta Gronovianus hrg. u. erläutert v. G. Landgraf. 1. Hefte. Erlangen: Deichert. 2 M.
- FLECHTER, H. Die Sprache d. Alexander-Fragmente d. Alkibiades v. Bessançon. Breslau: Koebner. 2 M.
- KARABACEK, J. Der Papyrusfund v. El-Fajjūm. Wien: Gerold's Sohn. 3 M. 60 Pf.
- KOWALSKI, R. Der Conjunction bei Wace. Breslau: Koebner. 1 M. 50 Pf.
- LINK, Th. Ueb. die Sprache der Chronique rimée v. Ph. Mousket. Erlangen: Deichert. 80 Pf.
- RZACH, A. Neue Beiträge zur Technik d. nach homerischen Hexametern. Wien: Gerold's Sohn. 2 M.
- SITTL, K. Die lokalen Verschiedenheiten der lateinischen Sprache m. besond. Berücksicht. d. afrikan. Lateins. Erlangen: Deichert. 2 M. 80 Pf.
- WESTERMAYER, A. Der Protagoras d. Plato zur Einführung in das Verständnis der ersten platonischen Dialoge erklärt. Erlangen: Deichert. 2 M. 40 Pf.

CORRESPONDENCE.

THOMAS WEDGWOOD.

London: Oct. 3, 1882.

Will you allow me to make your columns the medium of an announcement, to such as are interested in the fact, that some members of my family have discovered a box containing letters to, and MSS. by, Thomas Wedgwood, the friend of Coleridge, Godwin, &c., and that these are in the hands of persons competent to decipher and arrange them? We should be grateful if anyone who has papers or information tending to throw light on the history of Thomas Wedgwood (a person who excited some attention among his contemporaries) would allow us to see them; and my cousin (Mr. Arthur Wedgwood, 34 York Street, Portman Square) would take charge of, and faithfully return, whatever may be entrusted to him.

JULIA WEDGWOOD.

THE OCTAVO "BREECHES" NEW TESTAMENT OF 1575.

Huddersfield: Sept. 25, 1882.

I believe it has never been noticed, by any writer on the subject of early versions of the Bible, that the octavo New Testament printed by Tho. Vautrouiller for Christopher Barker, 1575, differs not only from all other Gevevan and Tomsons New Testaments, but also from every other English version.

For example, the word "babe," which occurs so often in all other versions, is omitted, both in the singular and plural form, from the 1575 edition.

In S. Luke i. 41, King James's version of 1611 has—

"the babe leaped in her womb;"

the 1575 reads—

"the childe sprang in her belle."

The same in the 44th verse—

"the childe sprang in my belle for joys."

In S. Luke ii. 12 the 1611 has—

"Ye shall find the babe wrapped in swaddling clothes, lying in a manger;"

the 1575 reads—

"Ye shal finde the childe swaddled, and layd in a oratch."

The 16th verse the same—

"the Childe layd in the oratch."

Heb. v. 13—

"For every one that useth milke is inexperience in the worde of righteousness: for he is a childe."

S. Matt. xi. 25—

"because thou hast hid these things from the wise and men of understanding and hast opened them unto children."

Rom. ii. 20—

"An instructor of them which lacke discretion, a teacher of the unlearned."

1 Cor. iii. 1—

"Even as unto Children in Christ."

1 S. Pet. ii. 2—

"As newe borne children."

It would be interesting to know by whom and by what authority the revision of this edition was made.

Should the title-page and colophon be lost, the above is sufficient to distinguish the 1575 from all other editions of the New Testament.

J. R. DORR.

THE ETYMOLOGY OF "KESTREL."

Cambridge.

The word *kestrel*, as denoting a base kind of hawk, occurs in Spenser, *F. Q.* ii. 3, 4; also, as *kastril*, in Ben Jonson, *Epicoene*, iv. 4; and, as *castrel*, in Beaumont and Fletcher, *Pilgrim*, i. 1: see Nares. Mr. Wedgwood derives it from "Burgundian *cristel*, Fr. *crucerelle*, *quer-celle*, a hawk of a reddish colour;" and observes that "the G. synonym *röthel-weih*, from *röthel*, raddle or red chalk, points to an origin in G. *rod-crite*, *creta rubra*: *Diels*. Supp." This is not quite clear; but if it is meant that *kestrel* has anything to do with the Latin *creta*, the conclusion can hardly be admitted.

The exact Fr. form which produced the E. *kestrel* was rightly pointed out by Minshew as being *quer-celle*, whence *quer-c'elle*, *kes'el*, and, finally, *kestrel*, with excrement *t* after *s*, as in *amongst*, *whilst*, &c. Now *quer-celle* is for *quer-celle*, the regular diminutive of *quer-celle*, the original of which is, of course, the Latin *querquedula*, a kind of teal, as shown by Diez and Scheler. As to *querquedula*, it is of imitative origin, from the Aryan root *KARK*; cf. *croak*, *creak*, *chirk*, &c.: see Vaníček.

The Fr. forms are numerous. Cotgrave gives *quer-celle* and *quer-celle* as meaning "kastrell;" *cercelle*, "a teal;" *cercelle*, "a kastrell, also teal;" whence, by shifting of *r* (as in E. *bird* for *brid*), we have also *crecerelle*, "a kastrell," and the Mod. F. *crécérille*, which Scheler explains as the diminutive of *crécelle*, a by-form of *cercelle*. The Mod. F. *crécelle* in the sense of "rattle" is referred by Scheler either to a supposed Latin form *crepicella* (from *crepere*), or to the imitative root seen in English *creak*. The latter is the simpler solution, and helps to account for the shifting of *r*; cf. F. *craquer*, and observe how Cotgrave equates the words in explaining *crecerelle* as "a rattle or clack for children to play with, also a

kestrell," &c. And, after all, even the Latin *crepere* is from a base *KRAP*, which is practically a mere variant of *KARK*, and of similar directly imitative origin.

In the sense of "teal," the F. *cercelle* was frequently spelt *sarcelle*, in which form it appears in Cotgrave as well as in Modern French. See further in Littre, under *crécelle*, *crécérille*, and *sarcelle*; and in Diez, under *cerceta*, which is the Spanish form.

The Burgundian *cristel* is interesting as having a similar excrement *t*. I have little doubt that there was also a Prov. F. *cristel* in use as a diminutive form. The change from initial *cr* to *tr* (as in Icel. *trani* for E. *crane*) at once accounts for the Ital. *tristarello*, explained as "a kestrell" by Florio.

WALTER W. SKEAT.

"EUSKARIAN."

Bayonne: Sept. 26, 1882.

I do not object to the assertion in Mr. Grant Allen's letter (*ACADEMY*, September 16) that the Basque skulls are similar to the Neolithic, although I should hesitate positively to affirm it. The Basques are a very mixed people, and it is difficult to determine what their primitive type originally was. The current opinion among anthropologists now is, it is true, that the ancient Basque type was dolichocephalic. But is it demonstrated that this dolichocephalic type was identical with that of the various contemporary European races? And what proof is there that this identity should be restricted to the Neolithic ages, and not include the Palaeolithic also?

But, however this may be, I may add, as an apparent support of the assertion, that a few Basque names of instruments appear to be derived from the word "stone;" e.g., *aizkora*, hatchet, from *aiz*, *aiz*, "rock, stone." This etymology is not mine.

I should nevertheless object to the generalisation of the term "Euskarian" as synonymous with "Neolithic" or "Palaeolithic." First, because such use of the word apparently implies the identity of all the races of the Neolithic age, which, at least from the linguistic point of view, is scarcely admissible. Secondly, because the word "Euskarian," as a characteristic term for a Basque origin, is too recent, and is hardly yet admitted into common use. It is a pedantic term, invented some forty or fifty years ago by local grammarians, with the mere object of avoiding the repetition of the one correct, popular, and historical term, "Basque." "Euskarian" is derived from *Euskara*, the original name of the Basque language, meaning, it is supposed, "the clear manner of speaking, the one true language." So that "Euskarian" would mean not "of the Basque people," but "of the Basque language," and is thus quite unsuitable as a general anthropological denomination. The word "Basque," on the contrary, would be perfectly suitable for the purpose, if only the identity of all Neolithic European races be admitted.

JULIEN VINSON.

London: Oct. 2, 1882.

A dolichocephalic short race is admitted by the best authorities, both in this country and in France, to have preceded the tall brachycephalic people, whose remains in Western Europe are generally found associated with bronze weapons; and the name "Iberian" (first adopted on craniological grounds by Dr. Thurnam) does not appear to be unsuitable.

It is one of the few "fixed points in British ethnology," according to Prof. Huxley, that these two races—one dark and the other fair—were in England when the Romans invaded this country; and it is something more than an assumption that there were similar populations

at that time on the Continent also. Mr. F. W. Rudler summed up the evidence on the subject in his able address at the Swansea meeting of the British Association in 1880 in this sense:—"As the Silures were to Britain, so were the Aquitani to Gaul; they were the dark Iberian element." And he quoted Strabo as stating that, "while the natives of Celtic and Belgic Gaul resembled each other, the Aquitanians differed in their physical characteristics from both these people, and resembled the Iberians" (*British Association Reports*, 1880, pp. 615, 616). Certainly the people about Brive and Limoges struck me, during a recent tour in France, as generally dark and short.

Dr. Beddoe, on examining the forms of the heads in the West of England, found that those which are ordinarily called brachycephalic belonged, for the most part, to individuals with light hair, the dark-haired people being dolichocephalic. He also found that the form of Dr. Broca's typical Basque cranium was very similar to the modern Silurian (South Welsh) head (*Memoirs of the Anthropological Society of London*, ii. 350-56).

It is worth mentioning that, in old maps of the world "as known to Herodotus," the inhabitants of that part of the Continent answering to Spain and about half of France are styled "Iberi," east of whom are the "Ligyæ," with the Celts north of both peoples, very much as in later times.

As regards the linguistic difficulties, it should be remembered that language is no sufficient evidence of race; and in the Basque country there are evidently two types, one of which must have given its language to the other. They appear to be now much mixed.

J. PARK HARRISON.

Another correspondent writes:—

"I have just noticed the following passage in Larramendi's *Corographia de Guipuzcoa*, which ought to be decisive of the question whether the Basques are fair or not. Larramendi was a native of Guipuzcoa, the only province which is purely Basque, not having been occupied by the English during their domination in South-western France from the twelfth to the fifteenth century. Larramendi, writing in 1756, says:—

"Los hombres son de estatura regular, bien agestados, blancos, aún los que todo el año sufren los ardores del sol y las inclemencias del tiempo, como son los labradores."

"He goes on to say that the women are 'de vivissimo color'—ruddy or ruddy-cheeked, I suppose he means."

[It may be as well to remark that our own objection was not to the anthropological theory which identifies the Silures with the Iberi, but to the use of the word "Euskarian" for the supposed common stock.—ED. ACADEMY.]

UNIVERSITY COLLEGE, BRISTOL.

University College, Bristol: Sept. 27, 1882.

In the *ACADEMY* of September 23, under the heading "Science Notes," you have inserted a paragraph calling attention to University College, Bristol, for which we owe you our thanks. You point out, what is perfectly true, that extensive arrangements have been made for the study of medicine and applied science. Then follows your next sentence:—

"But we fail to see that equal attention is paid to liberal studies; and, under these circumstances, we cannot share in the regret that the college has no foundation. Applied science does not need endowment."

These remarks are entirely erroneous. The Literary Department, buildings for which are already provided, embraces, as you will see by the accompanying *Calendar*, instruction in the

classical languages, Hebrew, English history and literature, French and German languages and literature, moral philosophy, political economy, and mathematics; and the council would be very pleased to enlarge this curriculum had they sufficient means at their disposal. With the exception of the chair of political economy, for which Balliol College, Oxford, provides endowment, all of these chairs depend on annual subscription for their support. That the public do not agree with the substance of your last sentence—viz., that "applied science does not need endowment"—is shown by the fact that the chairs of chemistry and engineering have lately been endowed for a limited time, the former by the Clothworkers' Company, and the latter by the Anchor Society of this city. As a proof that due attention has been given to the claims of literature, it is only necessary to point out that these departments were provided for by the erection of the first portion of our permanent buildings, that they are attended by a large number of female as well as of male students, and that the excellence of the teaching is attested by the number who pass the Higher Local Examinations of Cambridge University. In these classes some permanent endowment is essential if the work is to be carried on with satisfaction, but I need only refer to the comparatively inexpensive nature of their requirements with those of the scientific departments to prove the fallacy of your last statement.

W. RAMSAY (Principal).

[We willingly print the above explanation for what it is worth. But, for ourselves, we cannot admit the inference that, because applied science has been endowed, therefore it needs endowment. Again, teaching up to the standard of the Cambridge Higher Local Examinations is not precisely what we meant by "liberal studies."—ED. ACADEMY.]

THE "RECORDS OF THE SOCIETY OF JESUS." Bottesford Manor, Brigg: Sept. 30, 1882.

In my review of the *Records of the English Province of the Society of Jesus* (ACADEMY, September 9, p. 181) I suggested that in some instances the author had withheld exact information as to the birthplaces of a few of the members of the Society of Jesus whose lives he has written. In this I was undoubtedly mistaken. Mr. Foley writes that,

"Regarding the places of nativity, not a single one has been intentionally omitted to the best of my recollection? Well knowing the importance of such information, I have been anxious to obtain the fullest particulars; but, unfortunately, the writers of the old Catalogues and MSS. which I have used are generally satisfied with giving the county alone."

EDWARD PEACOCK.

APPOINTMENTS FOR NEXT WEEK.

MONDAY, Oct. 9, 7.30 p.m. Aristotelian: Presidential Address by Mr. Shawworth H. Hodgson, "The Method of Philosophy."

WEDNESDAY, Oct. 11, 8 p.m. Microscopical: "Observations on *Staphanoceros*," by Mr. T. B. Roseiter; "Some Swiss Jurassic Varieties of *Trochammina incerta*," by Dr. R. Haenseler.

FRIDAY, Oct. 13, 8 p.m. New Shakespeare: "Julius Cæsar," by Miss E. H. Hickey.

SCIENCE.

LENORMANT'S EARLY BIBLICAL HISTORY.
Les Origines de l'Histoire d'après la Bible.
By Fr. Lenormant. Vol. II. (Paris: Maisonneuve.)

THOSE who have read the first volume of M. Lenormant's work on the earlier chapters

of Genesis will have looked forward eagerly for the second. This now lies before us, and is marked by the same powers of clear exposition, extensive learning, and ingenious combination. If it is not so interesting as the first volume, the fault lies with the subject-matter, not with the author. The site of Paradise, the three sons of Noah, and the descendants of Japheth according to the tenth chapter of Genesis are the questions which fill a volume of more than 500 pages.

While the book was passing through the press, Prof. Delitzsch's attempt to localise the Garden of Eden in Babylonia appeared. In noticing this work in the ACADEMY, I expressed my agreement with the theory it advocated—a theory, in fact, which had already been defended by Sir Henry Rawlinson and myself. It will, therefore, be readily understood that I find myself unable to agree on this subject with M. Lenormant, who seeks to show that the primitive Eden lay where Zend tradition placed it, in the high lands of the Hindu Kush, and was only subsequently adapted to the geographical conditions of Babylonia. I confess that I can see neither trace nor possibility of contact between the early Aryans of the far East and the Accadians and Semites of the Euphrates Valley until that later age when Phœnician ships traded to Ophir and the Assyrian monarchy came into conflict with the Medes in the ninth century B.C. What resemblances there may be between the account of Paradise as we have it in Genesis and the traditions of the Persians seem to me far more likely to have been due to borrowing on the part of the latter, after the overthrow of the Babylonian empire, than to their derivation from a common origin. Otherwise I do not understand why they should have been known only to a few members of the Aryan and Semitic families. Moreover, the express mention of the Tigris and Euphrates among the rivers of Paradise, coupled with the Babylonian colouring of other portions of the Jehovistic narrative in Genesis seems to point plainly to the true source from which the Biblical account has been drawn.

In common with many others, however, M. Lenormant feels a difficulty in regard to the much-debated expression in Genesis which is rendered by the Authorised Version: "and from thence (the river) was parted, and became four heads." But I think I can throw some light upon this from the cuneiform documents. In *W. A. I.* ii. 51, 45-49, the River Innina is explained to be "the snake-river," "the river of the rope of the great god" (Hea), "the river of the great deep;" and "the snake-river" seems to be equivalent to "the river of the snake god," since, in the line preceding that in which it is named, the Uruttu, or Euphrates, is said to be "the encircling river of the snake-god of the tree of life." Now, in early Accadian mythology, the mouth of the Euphrates was identified with the river of death, which encircled the earth like a serpent, and beyond which lay the home of the gods and heroes. The Okeanos of Homer had, I believe, its origin in this Accadian river which coiled itself round the world. It was usually termed "the deep," and as such was the dwelling-place of Hea, the god of waters and of wisdom,

whose symbol was the snake. Like the serpent Vāsuki in the Mahābhārata, by means of whom the sea was churned, the snake of Hea was also "the rope of the world" (*W. A. I.* ii. 29, 62), a phrase which irresistibly reminds us of the golden chain which Zeus challenged the gods to hang from the sky. The Euphrates was thus a representative of the heavenly river which surrounded the earth; and, as the rivers of the four regions of the world were fed by the latter, the Euphrates, its earthly antitype and microcosm, was similarly regarded as feeding the other rivers and canals of Babylonia. "The snake-god of the tree of life" must be connected with that Chaldean account of the Fall which is yet to be discovered; but the tree of life to which he belonged was planted in the heavenly Paradise, not in its sublunar representative on the banks of the Euphrates. It was only when the heavenly Paradise was localised in the Babylonian Eden that Babylon, "the gate of God," the old Accadian Ka-dingira, came to be entitled "the city of the tree of life." This tree of life is elsewhere called "the pine-tree (of Eridu)," "the shrine of the god Irninu."

The space at my disposal prevents me from even touching upon the many interesting points which are suggested by M. Lenormant's book. There is hardly a page from which we cannot glean some new fact or point of view. Naturally, it is not possible to be always of one mind with the author, or to accept all the conclusions he puts before us. The etymology of Deukalion, for instance, which he adopts cannot be right. The word is a patronymic, like other epithets of the Sun-god, such as Hyperion and Apollon, and is formed from Deukalos. The latter name has the same origin as Poly-deukēs, and possibly Odysseus, and means "the bright one," just as the Homeric δεικνύς is conversely the "inglorious." The geographical position, again, which I should assign to Ashkenaz is different from that for which M. Lenormant contends. In Jer. li. 27, Ashkenaz is associated with Ararat, Minni, and the Medes; and, as it is mentioned between Minni and the Medes, we should naturally look for it on the eastern frontier of Assyria. Now it is just here that Sargon places a country of Asguza, with which I am strongly inclined to identify Ashkenaz. Ararat extended eastwards of Lake Van, and, as we learn from the Vannic inscriptions, adjoined the Minni, who lived on the south-western side of Lake Urumiyeh. If Asguza is Ashkenaz, the prophet would describe the invaders of Chaldaea in geographical order—first Ararat, then Minni, next Ashkenaz, and finally Media, of which Kyros made himself master before advancing upon Babylonia.

I hope it will not be long before the third volume of M. Lenormant's work appears. The further discussion of the ethnological table of Genesis and the account of the confusion of languages open up fields of research which none can treat with a more genial or competent hand.

A. H. SAYCE.

FOREIGN TRANSLATIONS OF THE S.P.C.K.

THE Foreign Translation Committee of the Society for Promoting Christian Knowledge has issued the following works during the past year:—

Boondei. Collections for a Handbook, by the Rev. W. H. Woodward.

Luganda. An outline Grammar, by the Rev. C. T. Wilson.

Yao. Portions of the Prayer-book.

Swahili. The Alphabet on a large sheet.

Yoruba. The Book of Common Prayer.

Malagasy. The Book of Psalms.

Florida. Portions of the Prayer-book.

Isabel. Portions of the Prayer-book and Scripture Readings.

Maori. An Outline of Scripture History.

Hawaiian. A Book of Hymns.

Zimshian (British North America). Portions of the Prayer-book.

Chipewyan. Portions of the Prayer-book.

Telugu. Paley's *Evidences of Christianity*, translated by the Rev. J. E. Padfield.

Urdu. A Commentary on the Acts of the Apostles, by the Rev. R. Clark and the Rev. Imaduddin.

Persian. The Book of Common Prayer.

The Committee have also in the press or in preparation the following works:—

Susu (the Pongos Mission, West Coast of Africa). The New Testament.

Ibo and Mendi (in the neighbourhood of the Niger, Western Africa). A Vocabulary and Grammar respectively. The Ibo Vocabulary was drawn up by Bishop Crowther, and the Mendi Grammar by the Rev. J. F. Schön, who is seeing both works through the press.

Persian. A short Bible History.

Turkish. The Book of Common Prayer.

Ojibwa. The Book of Common Prayer.

Hawaiian. The Book of Common Prayer.

Boondei. The Litany, &c.

Arabic. The Book of Common Prayer.

Urdu. A Version of forty-four Sermons in Bishop How's *Plain Words*; and *The Spring of Life*.

Kashmiri. The Book of Common Prayer.

Japanese. The Book of Common Prayer.

Maori. A short Explanation of the Prayer-book. A Compendium of Church History. A Guide to the Old Testament, and an Explanation of its Difficulties.

CORRESPONDENCE.

THE YIH KING.

London: Oct. 2, 1882.

Will you allow me to say a few words in reply to Dr. Legge's letter of the 19th ult.?

I fear that he has not done me the honour of reading my review of his *Yih King* attentively, or else I cannot understand how he can say, as he does, that "Prof. Douglas seems to allow at last that the text is that of king Wän and his son." My recent studies have led me to exactly the opposite conclusion; and the main drift of my review was to prove that the text was not written by either king Wän or his son.

Dr. Legge further says that, in my version of the vocabulary of which chap. xxx. of the *Yih King* consists, I have translated it by bringing out the "definition of about twenty different characters." This, also, is a mistake. In each case, as I pointed out in my review, the character (Le) is the same, with the addition, however, of subsequently added apophony determinatives.

But Dr. Legge directs his main attack on my extract from Lo Pe's History. And here again he appears to be under the erroneous impression that I referred to Lo Pe as "a critic of the first rank." Whereas I merely mentioned his views as incidentally supporting my own,

which have been derived from the internal evidence afforded by the text, and not from the opinions of Chinese writers.

Dr. Legge further attempts to minimise the weight of Lo Pe's evidence by quoting against him a disparaging criticism from the *Manual* of the late Mr. Mayers. But another and an even greater authority on Chinese literature, Mr. Wylie, gives a more correct view of his writings when he says: "The historical portion is considered of little value, . . . but there is a good deal of learning shown in the geographical and critical parts." It is from the critical part that I have taken my extract.

But Dr. Legge finds fault also with the inadequacy of my translation of the quotation given. I can only say that I adhere to my rendering, though it differs from his own; and I cannot be but surprised that he should have suggested that in one passage I may have exchanged one character for another in presence of a difficulty of translation. I can assure him that I should never vump up a text, whatever may be the difficulties in my way.

Dr. Legge congratulates himself that his translation is in accord with the views of many generations of Chinese writers. I quite admit it; and my contention is that the result of his accord has been the production of an unintelligible volume.

On the other hand, I contend that, when M. Terrien de La Couperie and myself shall have completed our translation of the *Yih King* in the sense in which I have rendered chap. xxx., there will be shown to be in it far more knowledge, and infinitely more practical wisdom, than the Chinese have any idea of.

ROBERT K. DOUGLAS.

THE PSYCHOLOGY OF BUDDHISM.

Berlin: Sept. 12, 1882.

My attention has only just been called to a review of my *Der Buddhismus in seiner Psychologie* by Dr. Rhys Davids in the *ACADEMY* of August 26, p. 154.

While I venture a few words in reply to so well known an authority, I am chiefly prompted to do so by the esteem I bear him, and by the wish to get profit from his criticism. Till now this has turned out severe enough; and it would be just also, every word of it, if the book condemned had professed to be a text-book on Buddhist psychology. Far from such pretensions, my book aims at being but one more attempt, after a long line of predecessors, to collect the materials which lie scattered over the world and through history, and are often bewildering even to ethnological eyes. But for this there is here neither occasion nor place, beyond the remark, already made, that the book is primarily concerned with comparative psychology, taking the data occasionally furnished by Buddhism as its starting-points. If so, the question may be asked, Why place Buddhism prominently on the title-page, and lead critics astray by a false sign?

Here a confession has to be made, for which I crave pardon. The deceptive sign was hung out intentionally, to allure the attention of Buddhist scholars. Since my return from my travels through Further India in the years 1860-64, the Buddhist materials collected during my stay at Mandalay and in Siam had remained unpublished. So I thought to avail myself of an opportunity that offered, and give part of them to the public. Of the danger I had to run in acting thus I was not unaware. Buddhist studies are at present entrusted (to their great benefit) to a body of learned specialists, who form a splendid array of shining lights, illuminating the darkness of ancient lore. And, for my part, I am neither a Sanskrit nor a Pāli scholar, as I have always openly declared (*Der Buddhismus*, pp. 337, 360), and, as I may

add, always regretted. But ethnology, which calls to Africa to-day, to North or South America to-morrow, to Polynesia, Australia, or wherever else, does not leave leisure for every language; there are too many in five continents. Among the languages of Eastern Asia, I am acquainted only with Birmese and Siamese sufficiently to translate the vernacular books, and to talk with the monks in the convents which I passed on my voyages on the Irawadi and the Menam. Turning these conversations mostly to the Abhidhammo, I learned a good deal about the psychological conceptions of modern Buddhists. The hope then came to me that our Buddhist scholars, who, through the prevalence of the Jataka texts (or the Suttapitakam in general and Vinayapitakam) in European libraries, cannot expect much psychology in their reading, might perhaps be interested in popular notions, taken, not from the treasures of classic languages, but from the humble vernaculars. I now see that, by fitting in these original materials here and there in my book, they have been so greatly disguised as to be overlooked even by experienced eyes. The critic has only hard words for my bad transcriptions; and, in regard to these, I am always afraid (knowing my own deficiencies best) to be weighed in the philological balance. But, in this present case, the difficulty of understanding the passage quoted lies in the mistake of referring to the name of the Sutra (Saggitī, not Sangitī, in this canon of transcription) what rightly belongs to the philosophical term, the Vimukti (Vimutti) or Vimokkha (Vimokkha), being brought up to five (from the āryāni satyāni or ariyāni satchetschāni) by Paripatchaniyā saññā. As an ancient standard work on Buddhism (whose pages formerly used to be familiar to every reader) returns in several of its chapters to the discussion of these terms, I had thought that I might be short, and speak in parentheses. For shortness' sake, also, I leave alone the other mistakes; the last of the "three blunders," and in reality the only one remaining, being due to negligent revision of the French. Instead of this kind of polemic, I prefer to call the attention of Buddhist scholars to some points which appear to me not to have received due attention, though in some respects they may be regarded as turning-points of the whole system. For, I repeat, the main features of Buddhism are psychological.

1. The part played by the Chetasika in forming the new existence (with the first rising of the Saṅkhāro out of Avijjā), as well as during the actual existence in their close connexion with the Chitr (Cittam). The conception of their way of working supplies the key for understanding the doctrine; but, apart from a short mention of the "tsedathit" (Chetasika or Chetasik) by Bigandet, they are hardly anywhere referred to in Buddhist handbooks (as far as known to me), not even in Childers' valuable storehouse (except the adjective Cetasiko).

2. The Chuti-Chitr (Outi, vanishing) for the Karma to work the future existence out of the former one by transmigrating in the Patisonthi-Chitr (Patissandhi), as explained in the Abhidhammatthasangaha.

3. The Aromana (ārammanam) is to be looked for in vain in most Buddhist handbooks, except as shortly alluded to by Hardy and Alabaster; and by Childers it is discussed rather in connexion with the Kammatthana—meditation. Whereas they form the moving spring of the whole development, Dhamma (Dharma) being the Aromana of Mano, in Nirvana, as Asangkhara-Ayatana. Thus it was in the treatise I received from the hands of King Mongkut himself, who is no mean authority in Buddhist philosophy.

4. About Nirvana discussion has often waxed warm since entire satisfaction in "extinction

or annihilation" began to fail. But already, at a time when all was lulled in the *sopor* of Nirvana, as meaning "nothingness," a protest was entered against that view in my books. Nirvana (as I have since repeated on several occasions) appears in its own home as just the contrary of what European scholars and philosophers have tried to make it. The opposite of Maya (the negation of negation) must constitute the true reality, to be conceived as "Grenzbegriff" in modern terminology. Quite recently many illustrations have been given of this obscure point, and many new elucidations added; but I have seen no reason to change the views which I formed sixteen years ago. Dr. Rhys Davids, in his latest work (1880), fixes Nirvana as "moral condition." Good authority for this, if it were needed, could be given from the various explanations noted down in my diaries; whereas at other times they ran out in the "jewelled realm of happiness," and other descriptions of indescribable bliss in Mokeha or in the more material picture of a Myang Niphan. But in prolonged conversations with philosophical minds (as, for instance, the abbot of the Vat Borommaniyet) the aspect was changed, and the whole became a great evolution theory in the concatenation of moral and physical forces under the governing laws of Phra Tham (Dhamma or Dharma). It is not my concern here which of these different explanations be the true one (though what is absolutely true, after all, in the vacillating opinions of schools?); but I cannot get rid of the personal impression that Buddhism, as rooted in its psychology, must be understood psychologically in order to reach its genuine character.

My object in the above publication was only to lay before the masters in the field of Buddhist research some contributions from an out-of-the-way place gathered by a casual explorer. Considered by themselves, they cannot be void of all value, for they were taken from pure sources—in the interior of Buddhist countries, from the lips of the teachers or from their every-day books, so as to represent the ideas prevailing there at present.

To save, however, valuable time, which might be lost in trying to pick up "the few grains of wheat" among what must appear superfluous chaff from a strictly philological point of view, I shall avail myself of my next leisure to gather them in a condensed form, and present them to the kind consideration of those whose opinions are of value in the questions suggested—to philologists on the one hand, and to ethnologists on the other.

A. BASTIAN.

NOTES OF TRAVEL.

MISS C. F. GORDON CUMMING's new book will be entitled *Fire Fountains*. It will be published by Messrs. Blackwood, in two volumes, with a map and numerous illustrations.

MESSRS. JUTA, HEELIS AND CO. announce for immediate publication a new story of life in South Africa. The title of the book is *The Farm in the Karoo*. As the author, Mrs. Carey Hobson, has resided for many years in the eastern province of Cape Colony, the descriptions of scenery, natural objects, and manners may be relied upon for accuracy; and the incidents related are founded on fact.

THE books of travel announced by Messrs. Bentley include *In the Land of Misfortune* (presumably South Africa), by Lady Florence Dixie, with illustrations by Major Fraser and Capt. C. F. Beresford; *In the Land of Schamyl*, by Mr. Philipps-Wolley; *In the Black Forest*, by Mr. Charles W. Wood; and *Brighter Britain: being a Description of Life in Northern New Zealand*, by Mr. W. Delisle Hay.

SCIENCE NOTES.

A PAPER read a short time ago before the Birmingham Philosophical Society by Mr. W. Jerome Harrison, and recently reprinted from the society's *Proceedings*, deals with a subject of considerable interest to geologists in the Midland counties. It is well known that pebbles of quartzite are abundantly scattered through the drift of the Midlands; but their original derivation is matter of great uncertainty. It is true that from their lithological characters, and from the fossils which they contain, we may fairly infer that the pebbles were immediately derived from the conglomerate which forms the middle member of the Banter Sandstone or Lower Trias; but there still remains the question, What was the origin of the materials of this conglomerate? To this question several answers have at various times been given. In the present paper, Mr. Harrison argues with much skill in favour of the derivation of these pebbles from the quartzites in the palaeozoic rocks which, during the Triassic period, stretched as a broad ridge or land axis across Central England, connecting, as by an isthmus, the old rocks of the Eastern area with those of Wales. It should be noted that with the origin of the quartzite pebbles of the Midlands is bound up the vexed question of the parentage of similar pebbles at Budleigh Salterton, in Devonshire.

WE understand that Dr. Bowman's *Intermediate Text-book of Physical Science*, which has been prepared to meet the want indicated by Prof. Huxley for a suitable class-book for students at night-schools, mechanics' institutions, &c., will be published in a few days by Messrs. Cassell, Petter, Galpin and Co.

AMONG the works about to be issued by Messrs. W. Collins, Sons and Co. are the following:—*Hydrostatics*, by J. T. Bottomley; the second volume of Collins' *Mineralogy*, dealing with Descriptive Mineralogy; *Algebraical Examples*, for lower forms, by E. Atkins; and *Animal Physiology*, by Mrs. F. Fenwick Miller.

WE learn that the interesting series of ethnographic masks and busts modelled in plaster by the brothers Schlaginweit from living specimens of various races in British India, Thibet, Central Asia, Morocco, and North America has been reproduced both in zinc and plaster under the personal superintendence of the surviving brother. The Asiatic section of the collection includes 275 masks; and among these are Hindu and Mussulman types from India, Buddhist and Mussulman types from Thibet, and Moghul faces from Central Asia. The casts from Morocco are twenty-six in number, consisting of twenty-one masks and five busts, taken by Eduard Schlaginweit during the Spanish expedition of 1859-60. There are also nine masks modelled by Robert Schlaginweit from North American aborigines. It is said that the execution of the casts is faultless, exhibiting the slightest roughness of skin in the originals. They are being sold by Johann Ambrosius Barth, of Leipzig; the price of the entire series in metal is 7,216 marks, and in plaster 1,241 marks.

PHILOLOGY NOTES.

WE are glad to see that the Gaelic Union (which, it may be as well to premise, is not a Scottish, but an Irish, society) at last feel themselves justified in announcing a periodical to be devoted exclusively to the cultivation of the Irish language. It is to be a monthly, printed partly in English, partly in Irish, with (it is hoped) a gradually increasing proportion of the latter. The contents are to be miscellaneous—

prose essays, original poetry, notes and queries, proverbs, &c.—but all aiming at one end, the furtherance of the Gaelic movement. Surely the Irish can do in this matter what the Finns have done. The address of the Gaelic Union is 19 Kildare Street, Dublin. Its patron is Archbishop Croke; its president, the O'Connor Don.

MESSRS. TRÜBNER propose to re-classify certain of the volumes published in their "Philosophical Library" and their "Oriental Series" under the new title of "The Great Religions of the East." No less than twenty-six volumes are at once included in the new series; and, among those announced as in preparation, we are glad to notice a translation of the second volume of Prof. Tiele's *Comparative History of Ancient Religions*, which will be classed under "Assyrian." We must observe that it is only by some new process of "orientation" that Dr. Hahn's *Tsuni-Ilogam* is included in this series.

THE new volume in Messrs. Trübner's collection of "Simplified Grammars" is *Hungarian*, by Ignatius Singer, of Buda Pesth. Among the other announcements in this series we should prefer to see "Finnish" substituted for "Finnic."

M. EMILE CHATELAIN has received a mission from the French Government to examine the principal Latin MSS. in the public libraries of Italy and to prepare photographic facsimiles of them. In especial, he is to collate the MSS. of Sidonius Apollinaris, a Christian writer of the fifth century.

WE take the following from the *Revue critique*:—M. Dieulafoy, civil engineer, has given an account to the Académie des Inscriptions of some of the results of an archaeological mission in Persia which had been entrusted to him by the Government, its object being the study of the monuments of the Achaemenian and Sassanid dynasties. He has interested himself chiefly in two monuments situated in the plain of Polvar-Rûd, to the north of Persepolis, near the villages of Meshed-Muzzab and Maderesh-Suleiman. The place has been regarded as the site of the ancient Pasargadae, where, according to tradition, Cyrus was buried. M. Dieulafoy combats this opinion, and recognises in the plain of Polvar-Rûd the spot where Cyrus vanquished the forces of Astyages, his grandfather, and where Cambyzes, his father, was slain and buried. Cyrus had begun in this place the building of a city which he wished to make his capital. M. Dieulafoy attributes to him one of the two edifices which he described to the Académie—that, namely, which bears the name of Takht Maderesh Suleiman, or "Throne of the Mother of Solomon." It consists of immense substructures formed of colossal blocks of stone, but never finished, which remind us of the most ancient Greek monuments like those of Segesta or Selinus, and appears to have served as the model of the great terrace of the palace of Persepolis. As for the edifice of Meshed-Muzzab, a square tower, like the Lycian tombs, M. Dieulafoy thinks it belonged to Cambyzes himself. The capital Cyrus wished to found must have received the name of Parçakarta ("city of the Persians"), Persepolis in Greek, a title of honour which belonged to every capital of the country, and was afterwards transferred by Darius to the town founded by him eighteen miles to the south of the other. It is this name of Parçakarta which the Greeks confounded with that of Pasargadae—a confusion which gave rise to the error mentioned above.

THE first two bi-monthly numbers have appeared of a *Bulletin de Correspondance africaine*, having for its sub-title "Antiquités libyques, puniques, grecques et romaines." The greater

numbers of the articles are devoted to Roman inscriptions and the ruins of Roman towns. The editor is M. E. Masqueray, directeur de l'Ecole supérieure at Algiers.

THE announcements of Herr Teubner, of Leipzig, include a Lexicon Pindaricum by Dr. J. Rumpel; and a continuation of Dr. A. von Velsen's critical edition of the Plays of Aristophanes.

FINE ART.

GREAT SALE of PICTURES, at reduced prices (Engravings, Chromos, and Olographs), handsomely framed. Everyone about to purchase pictures should pay a visit. Very suitable for wedding and Christmas presents.—GEO. REES, 115, Strand, near Waterloo-bridge.

Ancient Marbles in Great Britain. By Prof. A. Michaelis. Translated from the German by C. A. M. Fennell. (Cambridge: The University Press.)

THE private collections of ancient sculptures in this country lie in so many different quarters, and often so far apart, as to make an acquaintance, if it were only with the chief of them, a matter of some difficulty. Nor was it hitherto the length of the journeys that was the sole obstacle. There was no regular source from which information could be obtained as to what was really to be seen when all was done. Some of the sculptures were known from engravings in the *Specimens of the Dilettanti Society* or in *Clarae*, from descriptions in Dallaway's *Anecdotes* or from notes communicated by German students who had visited certain of the collections. But a knowledge of a great part of them lay hid in private catalogues, or did not exist at all. Occasions were constantly arising when it was necessary, in the pursuit of some theory, to find a more accurate description of this or that statue; and the possibility that here or there sculptures of the highest importance might be lurking entirely unknown was becoming oppressive. It was in these circumstances that Prof. Michaelis undertook the laborious task which he has accomplished in this large volume.

For such a task it was required, above all, that whoever undertook it should possess the full confidence of archaeologists in regard to his judgment, so rare are the opportunities of comparing the descriptions with the sculptures themselves. It was a work which, if done at all, should be final. In this respect the qualifications of Prof. Michaelis were beyond dispute; and, in the arduous labour of examining these collections far and wide, it must have been satisfactory to him to know that his judgment would be relied on, and that in future no one need be in the dark as to what exists or does not exist in them. Where he was unable to visit and personally inspect the sculptures of a collection his descriptions will retain the imperfections, if there were any, of the sources from which they are drawn; but these cases are comparatively few and unimportant. Possibly, also, there are still in country houses statues and busts entirely unknown to him. Yet, on the whole, his great volume may be confidently accepted as a critical catalogue of the private sculptures of this country. It is, in fact, much more than a catalogue, even in the German sense of what such a thing should be, with masses of information heaped from all quarters under

each item. That alone would have been laborious enough. It is at the same time a history of the formation of these collections of ancient sculpture. By keeping this well in view the author has added a charm to his book which its mere archaeological value would not have created. The introductory sketch is so full of interest that, with all its great length, it is yet too short. It is only in regard to a few of these collections that I am able to speak to the accuracy of Prof. Michaelis. But probably what is true of them is true of the others also. Here and there trifling alterations might be suggested, errors corrected, or additions made of objects that have been overlooked.

The advantage of a complete catalogue of the sculptures in this country—including, as they do, many specimens that enter largely into archaeological discussion—appears to have been duly appreciated by the authorities of Cambridge, if we may judge by the elaborate care which, at their instance, has been bestowed in bringing out this book. Not that it is faultless in the bringing out. Where there is so much that demanded incessant attention to painfully minute details, slight mistakes could easily escape notice. The translator, Mr. Fennell, has evidently had an up-hill fight in the conversion of technical terms from German into their English equivalents. That may have been unavoidable, and such faults as there are of this kind do not matter much. It is to be regretted, however, that, accustomed as we suppose him to be to translate from classical languages, and particularly from writers famous for style and pith of expression, he has too frequently overlooked the fact that the language very properly employed by Prof. Michaelis for dry archaeological details cannot be treated like a classical author. The result is that words and phrases are constantly wasted which on other occasions would be vigorous and forcible. To confine ourselves for examples to p. 561, we notice "the terminal portion of a skirmish;" a figure of Cybele with "a lion right across her lap;" "quite in advance is a boy in an apron." "Quite" is a favourite word with Mr. Fennell, as with some others. But his "quites" and "rights" are out of place in this kind of literature. The general tone of the translation is too often worked up to them.

The illustrations are few, and not unsatisfactory, if we except the terra-cotta belonging to Mr. Cook at Richmond Hill. The mention of this collection reminds us that Prof. Michaelis has sometimes included in his catalogue objects which do not come under the head of marbles, from a desire to convey information, in passing, which may be useful to some student. In thus going beyond the proper limits of his task, he may produce an impression of having dealt also with most of the minor objects of antiquity in private possession in this country. That would be incorrect. This, however, and other matters which we might wish to have been altered must not affect our conclusion that Prof. Michaelis has done a most useful piece of work. It has been arduous, no doubt; yet far less so to him than it would have been to any other. He has made it attractive in many ways.

A. S. MURRAY.

THE COPTS OF EGYPT AND THEIR CHURCHES.

II.

THE principal churches within the walls of the Kasr-es-Shemmah are these:—(1) Abou Sergeh (St. Sergius, martyr in reign of Maximianus); (2) El Moallaka, "the suspended church," so called from its being built on the old Roman towers, high above the ground; (3) Kedeesh Berbera (St. Barbara, martyr in reign of Maximianus); (4) Sitt Miriam (the Virgin Mary); (5) Mari Girghis (St. George); (6) El Adra (the Virgin); (7) St. Michael (now the Jewish synagogue); and (8) St. George (a Greek church).

The most interesting, perhaps, of these is the church of Abou Sergeh, both from its early date and from its being, in all respects, a good typical specimen of a large Coptic church, but little altered, and in a very good state of preservation. The appearance of the exterior is in no way remarkable, as is the case with all Coptic churches. It is a plain, rectangular building about 100 feet long and 60 feet wide, without buttresses or anything to break the monotony of the surface. Its walls are pierced by no windows; and the only openings to admit light are two triangular windows fitted with wooden lattice-work, which fill up the spandrels of the nave roof at its east and west gables. The only entrance is by plain square-headed doorways at the west end. It is built, like other Coptic churches, of small hard bricks, brown in colour, shaped, not after the Roman tile-like fashion, but like a modern English brick, only smaller. It is orientated a little to the south of east.

The general plan is this:—A central nave, with an eastern apse, and a narthex, or vestibule, at the west. A south aisle, with an apsidal chapel at the east end, and a north aisle, with a square eastern chapel, and another chapel at the west end, originally the baptistery.

This general plan is one which has been largely adopted for the early basilicas both of the Eastern and Western churches. Examples very nearly identical in form and date with this Coptic church are to be found in great numbers among the early Christian churches of Central Syria (see Count de Vogüé, *Syrie centrale*)—as, for instance, at El-Barah, Baqouza, Quab-Louzeh, and Tourmanin; all these churches have an apsidal nave, aisles with eastern chapels, and a western narthex. They are of the sixth and seventh centuries in date. The resemblance, however, between the Syrian and Coptic churches extends no further than the plan. All those above named are built of large, carefully worked stones, generally have arches with wide spans, and always have numbers of windows and a considerable amount of external decoration. At Constantinople the church of St. Irene has a similar plan, and at Cassaba, in Lycia, and St. Nicholas at Myra, we find a plan originally the same, but further developed by the grouping of additional chapels and porches round the west end. Western examples are not less numerous. To take a few from among the churches of Rome, we may note San Niccolo in Carcere, San Giovanni by the Porta Latina, San Pietro in Vincoli, Santa Sabina, and Santa Agnese fuori le Mura, all of which were originally almost exactly the same in arrangement as the church of Abou Sergeh, though in some cases later alterations have modified the old plan.

It is difficult, if not impossible, to come to any decided opinion as to the date at which this church was built. Setting aside the screens and other fittings, which are all much later than the main structure, there is little in the way of carving or ornament of any kind to assist in fixing the century to which the church belongs; nearly all the columns and richly carved capitals

are fragments taken from earlier Roman buildings, and thus afford no clue. On the whole, judging from the appearance of the nave arcade, and the semi-classical style of those few carved caps which appear specially made for their position, I think we shall not be far wrong in assigning this church to the eighth century, in spite of the Coptic tradition which declares its founding to have been two centuries earlier.

The nave arcade has six pointed arches on each side, which rest on a continuous wooden beam or architrave, supported by columns of white marble, with semi-classical carved capitals and moulded bases. The wooden beam is enriched with delicate carving and painting, arabesque patterns, and inscriptions partly in Coptic, partly in Arabic. On most of the columns, about four feet from the ground, is a small incised "consecration cross." The marble shafts have been further decorated with paintings of figures of saints, life-size, but now almost destroyed by age. The design of this arcade, a common one in Coptic churches, is very interesting as showing a transition from the trabeated to the arched form of construction. The arches are very timidly used; they are much less in span than the distance from column to column, so that a great part of the wall above rests on the wooden architrave. The various stages of development were these:—*First*, the purely trabeated construction, as in a Greek temple, with its massive architrave and close inter-columniation. *Second*, a wider inter-columniation, which, by giving a longer bearing to the architrave, weakened it, and so created the necessity for a relieving arch above. This form exists in many Roman temples. *Third*, as in this church, the architrave is still retained, but the relieving arch above it is pierced. A Western example of this may be seen in the church of Santa Maria in Trastevere, Rome. *Fourth*, the architrave is done away with, and the arch springs boldly from pillar to pillar, as in a Gothic church.

Above the nave arcade of Abou Sergeh is a row of openings, supported by slender marble columns. These open into a large triforium, or upper series of chapels, which are over both the aisles, and also over the narthex at the west. In some cases this upper floor extends over a very large area, and contains a vast number of small chapels, each with its altar, and surrounded by graceful lattice-work screens. In this church, as in many others, the openings into the nave have been built up, and the whole of the upper floor made into dwelling-rooms for the priests and their families. To some of the rooms *mushrabeyehs*, or lattice-work windows, have been added, and these project into the church in a very picturesque, though rather incongruous manner. Judging from the analogy of the earliest Western basilicas, such as Sant' Agnese and San Lorenzo outside Rome, it appears probable that these spacious upper floors over the aisles were originally intended to be used as a "matroneum," or place from whence the women could join in the services, below without being seen by the male part of the congregation. This is not, however, the modern Coptic custom—part of the west end of the nave is reserved for women, and screened off from the rest of the church.

The church of Abou Sergeh, like most others of the Copts, has a high-pitched open roof over the nave, with tie beam and queen posts, pinned together entirely with wood, no metal being used. The aisles have flat roofs, and all are covered with cement instead of tiles or slates. The sanctuary and eastern chapels have domes. The sanctuary, or Hekel, consists of the space in the eastern apse, screened off by a high close screen, or iconostasis. Round the apse are tiers of white marble seats; and in the centre, a little higher than the rest, the *cathedra*, or bishop's throne, recessed in a niche

with a pointed arch, enriched with very beautiful minute mosaic work in marble, mother-of-pearl, and coloured enamels. All round the back of the seats the wall is panelled with marble to a height of several feet. This arrangement was common to all the early basilicas of Italy, and in many instances still exists. One of the best examples is at Torcello near Venice. The chapel at the north end of the east aisle has a similar set of marble seats and central throne. The southern apsidal chapel has only the central throne. This Coptic arrangement of having three eastern chapels resembles the plan of a Greek church; but there is one important difference. The Greeks admit only one altar; and the "Holy Tables" at the ends of the aisles, which they call the Prothesis and Diaconicon, though they look like altars, really are only tables on which the bread and wine, the sacred vessels, and the vestments are placed before the Mass begins. The Greeks call all three *áγια τράπεζα* (holy tables), but they distinguish the central one by calling it the *θυσιαστήριον* (altar of sacrifice). The Copts, on the other hand, admit an unlimited number of altars; in one case, in the church of Abou Sifayn, there are fourteen—seven on the ground floor and seven in the small chapels above.

Unlike other Coptic churches in Egypt, Abou Sergeh has a crypt—a very interesting little building, possibly earlier than the church above. It is a small vaulted chamber about twenty feet long and eighteen wide, divided into nave and aisles by plain round arches and white marble columns—apparently of Roman workmanship. At the east end there is a curious semi-circular niche, with a marble slab at the bottom, on which a floriated cross is carved. This is the high altar—a very early form which, I believe, is found nowhere else except in the catacombs of Rome.

On the south, another similar altar is recessed in the wall. The corresponding niche on the north has no cross carved on its marble slab, but has a rectangular sinking, about half an inch deep, like the very early altar in the crypt of San Giovanni Evangelista at Ravenna. In the middle of the nave is a round marble slab covering a well, at which the Virgin Mary is said to have drunk and rested for the night, with the infant Jesus and Joseph, during the flight into Egypt. It is to her that the crypt is dedicated. At the east end of the south aisle is a font—a deep round sinking in a table of masonry, with a recess to hold the bottle of holy oil.

The fittings and furniture in the church of Abou Sergeh are especially interesting, and may be taken as a good sample of those usually found in Coptic churches. The most important of these, artistically speaking, are the screens, which, by their number and the richness of their materials and workmanship, give so much picturesque beauty and mysterious charm to the interior, from whatever point it is seen. The most important is, of course, the iconostasis, which cuts off the Hekel (sanctuary) and the two eastern aisle-chapels from the choir. It is a high, close screen of wood, richly decorated with minutely moulded panel-work, carving, and inlay of ivory, pearl, and various coloured woods. Over one of its doors there is an Arabic inscription inlaid in ivory, and above it, in Coptic, "Greeting to the Church of the Fathers." There are three doors in the screen, and on each side of the doors a small square window with a sliding shutter. The central door—Greek *ápala pólyē*—opens into the sanctuary, and has, hung in front of it, a silk curtain embroidered with a large cross, Coptic inscriptions, and other ornaments. Every Copt, when he enters the church, kneels down and kisses this curtain, and before it the priest repeats "the prayer of the veil" before entering the Hekel to perform Mass. The present screens

are, as a rule, not older than the sixteenth century, and some are later, but fragments of older ones are often worked up in them.

The iconostasis of Abou Sergeh has five very curious panels of hard dark wood, carved in relief with representations of the Nativity, the Last Supper, and three Coptic saints on horseback, called by the priests St. Mark, St. Sifayn, and St. George. Judging from their style, they are probably of the eighth or ninth century, contemporary with the church itself. On the top of the iconostasis is a row of rude pictures, painted in oil on panel with gold grounds; none appear to be earlier in date than the sixteenth century. In many churches a small wooden cup is fastened to this screen in which the cruet for the wine is kept.

The next screen, passing westwards, separates the choir from the men's division of the church. It is a high screen with a row of pictures at the top, but is formed of open lattice-work, not like the iconostasis, which is quite impervious to sight. In the north part of the choir there is a well, and by it, in the floor, a kind of sink, probably to wash the sacred vessels. There are three wooden lecterns, each with a tall candelabrum standing by it. The next screen, of open lattice-work, is only four feet six inches high; it separated the men's division from one bay of the church, in which is a large wooden chair sometimes used by the Patriarch. The next screen divides this narrow strip of the church from the compartment appropriated to the women of the congregation—it is high, but made of lattice. The next screen, a high lattice one, separated the women's division from the narthex, in which is the great epiphany tank. These numerous screens in this way divide the church across into six compartments: (1) Hekel, or sanctuary, (2) choir, (3) men's division, (4) division with Patriarch's chair, (5) women's division, (6) narthex. They very much increase the apparent size of the building, and give a great charm and dignity even to the smallest churches.

The pulpit stands in the men's division; it is of wood, richly decorated with inlay of intricate patterns. Some churches have very magnificent white marble pulpits enriched with glass and marble mosaic, and delicate carving of the Arab stalactite form.

J. HENRY MIDDLETON.

(To be continued.)

NOTES ON ART AND ARCHAEOLOGY.

THE Princess Beatrice has become an honorary member of the Institute of Painters in Water-Colours. The Crown Princess of Germany, the Princess Royal of England, was elected a few years ago, and has sent pictures to some of the exhibitions. This society has existed now for close on half-a-century, and held its exhibitions during that time at 53 Pall Mall. The exhibition in May was the last it will have there. Next spring it will open its new galleries in Piccadilly, nearly opposite Burlington House. With this change a system will be inaugurated which will be at least novel to the water-colour societies: that is, the works of artists who are not members will be accepted, and hung on the walls. It will thus be an "open" exhibition, and water-colour artists from any part of the country may send in pictures. There will, of course, be a hanging committee, who will have the power of selection; and the society will elect new members from the exhibitors in the same way as the Royal Academy adds to its ranks. This new move, with the large space of the galleries, will enable water artists to show what they can do; and it ought to have a beneficial effect on the development of that form of art among us.

MESSRS. HENRY GRAVES AND Co. have commissioned Mr. Alfred Lucas to engrave for them one of Constable's grandest works—a picture of the church at Stratford-upon-Avon, with the river and a lock in the foreground. It will form a companion to the well-known engraving by the late David Lucas of the same artist's "Salisbury Cathedral."

THE same art publishers have also in prospect the issue of a series of engravings from the finer works of George Morland, a painter of whose genius Englishmen may well be proud. The works by him which have been exhibited at the winter exhibitions at Burlington House have done something to restore a reputation which was obscured mainly by his own follies, or worse than follies. Although even when living from hand to mouth, and painting only in the intervals of debauchery, his paintings never fell below a certain level, yet there is a wide gulf between the hasty dexterity of his later work and the fine colour and finish of his prime. Unfortunately, it is by the numerous productions of his decadence and their innumerable forgeries that he is now most generally known, and Messrs. Graves will be doing a service to English art by showing of what he was capable while he was yet "clothed and in his right mind."

MR. J. M. GRAY is at present compiling a catalogue of the works of David Scott, R.S.A., to form part of his forthcoming volume on that artist. He will feel grateful if owners of paintings by Scott will communicate with him at 25 York Place, Edinburgh.

THE papers on "The Woodcutters of the Netherlands" which Mr. W. M. Conway has been contributing to the *Bibliographer* will shortly be collected into a volume, with many and important additions and illustrations. It will be published by Mr. Elliot Stock.

THE annual exhibition of the Photographic Society of Great Britain opens on Monday next, October 9, in the gallery of the Royal Society of Painters in Water-Colours, 5A Pall Mall East. The private view is to-day. The exhibition remains open every day until November 16, and also on the evenings of Monday, Wednesday, and Saturday.

MESSRS. HILDESHEIMER AND FAULKNER, who have made a reputation as publishers of Christmas cards, announce a novel competition. In August they gave away in prizes the large sum of £5,000 for the cards themselves. They now offer £1,000 for albums containing these cards, the award depending upon tasteful selection and arrangement. Minor prizes are also offered for fancy articles ornamented with satin pictures. On this occasion the judges are three ladies.

MESSRS. W. A. MANSELL AND Co. have an exhibition of Christmas and New Year cards at their galleries in Oxford Street. Messrs. Mansell are themselves publishers of these seasonable little presents, but the exhibition is not confined to those of their own issue.

MESSRS. SEELEY AND Co. have sent us proofs of two engravings they are now publishing, one of which appears in the October number of the *Portfolio*. This is by Mr. F. Holl, after the late P. F. Poole's "A Midsummer Night's Dream." The other is by Mr. Lumb Stocks, after Mr. Millais' diploma picture, fancifully entitled "A Souvenir of Velasquez." We have before expressed our pleasure that the proprietors of the *Portfolio* should have thus given their powerful support to the fine old art of line-engraving, which lately seemed to be giving way before the facility of amateur etching. Half the value of engraving comes from its demanding a laborious apprenticeship. Of the two examples before us, we prefer "A

Midsummer Night's Dream," where the strange greenish effect of moonlight in which the painter delighted has been very skilfully reproduced by the engraver. Mr. Millais' picture was painted in 1868, five years after he was elected R.A. The subject is likely to be popular, and Mr. Stocks has evidently expended much good work upon it; but for us it has not the simple charm of the other. Also, we do not feel quite sure about the hands.

THE *prix du Salon* for sculpture was awarded this year (as we announced at the time) to M. Longepied, for his remarkable work representing a fisherman finding the head of Orpheus. But the limit of age in these cases is fixed at thirty-two years; and one of the unsuccessful competitors has proved that M. Longepied had exceeded that age at the critical time by a few months. The prize is therefore withdrawn. In justice to M. Longepied, it should be stated that the words of the regulation lend themselves to his belief that competitors may be in their thirty-third year.

THE death is announced of M. Joseph Bilco, a member of the Ecole française d'Athènes, who caught a malarious fever while conducting archaeological researches in Phthiotis. He died at Lamia.

THE photographs in the *Great Historic Galleries of England* are good as usual. They represent a portrait of a lady, by Flinck, in the Marquis of Bute's collection; Meissonier's "Self-satisfaction," belonging to Sir Richard Wallace; and Reynolds' portrait of "Omiah" or "Omah," the celebrated native from Otaheite who in 1774 was brought to England by Capt. Furneaux in the *Adventure*, and became a "lion" of London society.

BESIDE continuations of articles we have already noticed, the *Art Journal* for October contains an interesting paper on Sunderland, by Mr. Richard Welford, well illustrated; and M. Brunet Debaines contributes a picturesque etching of St. Mary-le-Strand, taken from the bottom of Drury Lane.

RECENT numbers of *L'Art* show to advantage the great resources and enterprise of its conductors. The discovery of an unpublished book of emblems of the sixteenth century, with two hundred spirited designs by Jean Cousin, forms the subject of a series of articles by M. Ludovic Lalanne, illustrated with facsimiles of the original drawings. M. Henry de Chennevières writes brightly of "Les Menu-plaisirs du Roi et leurs Artistes," and Miss Clara Montalba obtains a well-deserved tribute to her talent from the pen of M. Paul Leroy. A portrait of M. Bonnat (wood), and etchings of Marseilles by M. Lucien Gautier, of "Les Contourières" by M. Uhde after his picture in the Salon, and by M. Charles Courty of an Algerian interior by M. Gustave Guillaumet, are all very good of their kind.

THE Académie des Beaux-Arts has given its approval to the project of erecting a statue to Claude Lorraine at Nancy. The present year is the bi-centenary of his death. More than 13,000 frs. have already been collected by the local committee.

WITH reference to Mr. J. H. Middleton's review of Mr. L. Scott's *Early Italian Painters* in the *Academy* for September 23, a correspondent writes that a German critic, Dr. L. von Scheffler, of Jena, has lately suggested that Niccola Pisano's style is neither classical nor Apulian, but strictly native, and descended from Etruscan.

MUSIC.

FUTURE CONCERTS.

THE twenty-seventh series of the Saturday Concerts at the Crystal Palace will commence on October 14. There will be, as usual, twenty-

five concerts—ten before, and fifteen after, Christmas. The following dates, November 4, December 16, March 31, and April 14, all fall on a Saturday. The second date is the anniversary of Beethoven's birth, the third that of Haydn's birth; while the first and last commemorate the deaths of Mendelssohn and Handel respectively; so we shall probably have several *in memoriam* programmes. Some interesting novelties are announced. Three of the works produced at Birmingham will be given—Mr. C. V. Stanford's serenade for orchestra, Mr. C. Hubert Parry's symphony in G, and M. Gounod's "Redemption;" the last named will be performed in November. Schubert's symphony (No. 7) in E is promised. At the beginning of last year, when all his symphonies were played at the Crystal Palace in chronological order, this one, being incomplete, was of necessity omitted. Schubert scored the introduction and a portion of the *allegro*, but only left a sketch of the remainder of this movement and of the *andante*, *scherzo*, and *finale*. Dr. Grove truly observes that "the memoranda are perfectly orderly and intelligible," and they are indeed so complete that it is said Mendelssohn had once the intention of completing the score. This work has now been accomplished by Mr. J. F. Barnett. He has undertaken a difficult and responsible task, and it is to be hoped that his efforts will prove successful. Every bar has been drawn-in by Schubert, and there is not one which does not contain the part of one or more instruments. Hence Mr. Barnett has not to compose, but to fill up; and, as the names of the instruments have been fully written at the beginning of each movement, there is no danger of "additional accompaniments." The MS. belonged to Ferdinand Schubert, who presented it to Mendelssohn in 1845. A few years ago it was sent to Dr. Grove by the late Paul Mendelssohn. The recent death of Joachim Raff is noticed at the Palace by the performance, at the second concert, of his sixth symphony in D minor (op. 189), with the appropriate motto, "Gelebt, Gestrebt, Gelitten, Gestritten, Gestorben, Umworben" (Life, Aspiration, Suffering, Struggle, Death, Fame). This symphony will be heard for the first time in England. Berlioz' "Messe des Morts" is announced for one of the Saturdays in Lent. This remarkable work for chorus and orchestra was produced at L'Eglise des Invalides in Paris, on December 5, 1837, for the funeral service of Gen. Darnémon. The orchestra required is exceptionally large; and for the "Tuba Mirum" and other choruses the composer has directed four separate orchestras of brass instruments to be placed at the south, west, east, and north of the orchestra. There are some extraordinary effects with eight pairs of kettledrums tuned as a chromatic scale. Berlioz, writing to his intimate friend Humbert Ferrand a few days after the performance, says:—"Its effect upon the majority of the audience was terrible;" and again, in the same letter:—"When it came to the Last Judgment, the startling effect produced by the five orchestras and the eight pairs of drums accompanying the 'Tuba Mirum' was beyond description." In concluding our list of principal novelties, we ought not to omit mention of Mr. Wingham's fourth symphony (MS.). Mr. Manns will, as usual, be the conductor. At the first concert, Mr. Oscar Beringer will play Brahms' concerto (No. 2) in B flat.

The Borough of Hackney Choral Association will give four concerts during the coming season, under the conductorship, as usual, of Mr. E. Prout. The following works are announced:—Cherubini's *Mosses* in D minor, Mozart's music to "Kire Thamos" (first time in England), Gade's "Christmas Eve," and Schumann's "Paradise and the Peri." The programme of the last concert will be selected from the works of living English composers.